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Maria Teeson.



HEARTS' EASE
IN
HEART TROUBLE:
OR,
A SOVEREIGN REMEDY
AGAINST ALL
TROUBLE OF HEART

That Christ's Disciples are subject to, under all
kinds of Afflictions in this life :

PRESCRIBED BY THE GREAT PHYSICIAN
THE LORD JESUS CHRIST,

Which hath never failed those that have used it,
or ever will, to the end of the World.

BY JOHN BUNYAN,
Author of "The Pilgrim's Progress," &c. &c.

PSALM cxix. 67.—Before I was afflicted, I went
astray ; but now have I kept thy Word."

—◆—
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THE following Treatise, extracted from the Miscellaneous Works of the greatly admired and justly celebrated JOHN BUNYAN, entitled, by the distinguished author, "Hearts' Ease in Heart Trouble," is, perhaps, one of the richest productions: and which, singular, as under such circumstances it must appear, escaped re-publication during the whole of the last century.

In some measure, however, to account for this extraordinary neglect of Hearts' Ease, the greater part of the collectors of Bunyan's instructive Miscellanies, must, doubtless, have overlooked this interesting and valuable performance; while others, who had heard only of its existence, commenced not their efforts to obtain it, until the ravages of time had so thinned the only edition which had ever been published, that but few copies remained; and those few were, consequently, held in such estimation by their possessors that scarcely a single book, at any price, could ultimately be procured.



*An Epistle to the Meek and Lowly-Hearted
Readers, who have learned of their dear
Lord so to be, who himself will not break
the bruised Reed, nor quench the smoking
Flax.*

CHARITABLE READER,

CHARITY (which is the bond of perfect-
ness, and the greatest rarity now in the
world, and in the church too, the more is the
pity) thou must put on who readest this, the
plainest and most unpolished piece that ever
thou sawest, (for the author never had skill
in dressing) if thou meanest to profit any thing
by it, which is the only thing, God knows, is
aimed at by the author, who always prays
and studies to speak (and write) rather to men's
hearts than ears, his own and others; and
by God's word, to work faith, rather than
feed fancy: charity, I say, thou must have,
for that will cover a multitude of sins, much
more of infirmities, which here thou must
expect to meet: charity, beareth all things,
believeth all things, hopeth all things, endu-
reth all things, 1 Cor. xiii. 7, "If thou wilt
but exercise thy charity in reading, and join
therewith thy fervent prayers for a blessing,
thou mayest attain thine end and mine also,
to wit, thy edification; for charity edifieth.

In hope of gaining thy charity, suffer me to give a short (but true) account of the ensuing Treatise, viz. I being about three years since, for some reasons, retired from my family and place of abode, and by sickness, and other things, confined: during which time, many of my dear friends and relations in Christ were called home to their father's house; whereupon I thought it my duty to write some lines to their surviving relations, as I was by them desired to do; and after seeking God for counsel and assistance, I thought on this text spoken to in the following discourse; (for it was not at the least in my thoughts ever to publish this, or any other, knowing my own inability) I wrote in my homely style what thou wilt here find (all except the title page, this, and the postscript) calculating it to the capacities of the plainest christians; to whom I then sent it, and with whom it lodged; until about six months since it pleased the only wise God to bring me to a trial of my faith and patience; so deep a stroke it was, that I used all means for my support; and it came into my mind, that such a thing I had written so long before, to help in such cases, and that several had found benefit by it, I made enquiry after it, and at last found it; and in reading of it, as the word of God, and begging God's blessing on it, I found much relief and comfort thereby, (all praise and thanks to God) and thereupon had some small inclinations to communicate the same to others; and after many

strugglings and reluctancies in myself, and with prayers and tears I besought the Lord to direct me. At last I considered, I must shortly put off this my earthly tabernacle, and having for many years been lain aside like a broken vessel of no use, and compassed with many bodily infirmities, I was willing to leave behind me a little scrap of my labours to my children and friends, to put them in mind of what I had taught them for above thirty years together, that they might be fortified against all the troubles of this life, and by faith in God and Christ, hold fast and not loose their crown.

But why so mean a thing as this among the learned labours of so many eminent writers on the like subject?

I answer, that our Lord took special notice of the widow's mites; and he will not despise the day of small things, Zech. iv. 10.

But what can you aim at? may be said.

Answ. Nor applause to be sure, being conscious of my weakness; nor profit or gain, expecting but acceptance. But this, God and my conscience bear me witness, this is my aim, my most humble and fervent prayer, that some of Christ's poor little flock (my children and others, whose souls are precious to me, and whom I dearly love in the Lord) may receive some advantage; and chiefly, that God may have all the glory, who hath chosen the weak things of this world, &c. and who accepts the will for the deed, &c. Such as

Two requests I have to thee, loving re
. Pray for a blessing upon as much a
to be the express will of God.
. Pray for me, that I may more and
and feel the life and power of those
the truths of God in mine own heart
express more of the life of faith
the conversation, and I will also pr
, that thou mayest find as much
(more) benefit in reading this, as i
composing and perusing it; all pra
God of all grace. If you find some
(in your opinion) too often repeat
offended, till you find them too po
your hearts.

Thus committing this poor Essay
to the blessing of him who is the father of me

HEARTS' EASE

IN

HEART TROUBLE.



“Let not your Hearts be troubled; ye believe in God, believe also in me.”—JOHN xiv. 1, 2, 3. Ver. 1.

THESE words are a part of our blessed Saviour's last sermon upon earth just before his passion, which begins (as is probable) at the 13th verse of the 13th chapter of this gospel, and ends at the last verse of the 16th chapter; in which verse our Lord tells his disciples, (how dear soever they were to him, yet) in the world they should have persecution, tribulation; of which he had often told them before in effect; that they should not expect their heaven here, but his cross they must bear, if they would wear his crown; tribulations of all kinds, outward and inward, you must endure; it is your portion here, you are thereunto appointed. Man is naturally born to trouble, as the sparks naturally fly upwards, and new-born to trouble also, and commonly to new and more troubles, Acts xiv. 22. 2 Tim. iii. 18. *“All that will live godly in Christ Jesus, shall suffer*

ms when they please, such may be
ution; but all that will live godly in C
us, in the power and spirit of Christ
d resolve to live up to the example and
Christ Jesus, they shall have persecu
avoiding of it. No entering into the l
m of God but by tribulation. But not
nding this our Lord lays this positive
and on his disciples; "let not your h
: troubled."

These poor disciples were like shortly t
in an heavy loss of their dearest Lord
as now a going away from them, a g
oss they could not have; and yet,
hrist, "let not your hearts be trou
Which command is repeated and explai
ne 27th verse; "let not your heart be
... it be afraid"

nour, because men break God's commandments. Trouble of heart, except for sin, is sinful trouble. Where sin lies heavy, affliction lies light. Isa. xxxiii. 24. "They shall not say, I am sick; for their iniquities shall be forgiven them." Sense of pardon to those souls that have felt the burden of sin, much alleviates and lightens the burden of affliction. Strike, Lord, (said Luther) now I am absolved from my sin.

We are always too prone to fall into extremes; to sin either in excess or in defect; too much, or too little; we are faulty both ways. As for sin, which is the worst of evils, we are apt to be troubled too little. How few fail here in the excess, though it is possible so to do; and some have, that refuse to be comforted by all the sweet promises of Christ in the gospel; but there are but few of those; most of us fail in the defect. We are not troubled for sin so much as we should; our sins do not lie so hard and heavy upon us as they should; our hearts do seldom feel the weight of sin pressing us down: many sins lie light on us: our vain thoughts, our omissions, careless performance of holy duties, mispending precious time, idle talk, &c. and such like evils, which should trouble us most, they trouble us least.

But our afflictions, which, comparatively, are but light, lie too heavy upon us, and press us down even to the dust. So, in respect of afflictions themselves, we are apt to run into

extremes, against which the Holy Ghost gives caution as to both extremes. Prov. iii. 11. 12, "My son, despise not thou the chastening of the Lord; neither be weary of his chastisements; the apostle explains it; neither faint when thou art corrected of him," Heb. xii. 5, 6. Adding a most powerful argument against those extremes; ver. 6. "For whom the Lord loveth, he correcteth, even as a father the son in whom he delighteth;" and therefore despise not his chastisements and fatherly corrections, slight them not, for they come from a loving father, a wise father, and should not be despised by his children, they are the fruits of his love. Also, you must not be weary of them, nor faint under them, for the same reason, viz. because they shall not hurt you, they flow from your father's love, from *a father* they come, who delighteth in you, and therefore ye ought not to faint under them. or, as it is in the text, whatever affliction befalls you, *let not your heart be troubled.*

It is *heart-trouble* you see that is here forbidden; not a filial sense of God's *hand*, nor a child-like acknowledgment of God's *rod*; God's rod hath a voice, and its voice must be heard. When his hand is lifted up to strike, to lay on any blows on us, or on any of our relations, or earthly comforts, we must observe it, and him, and acknowledge the same: but, not to acknowledge, and observe the hand of God; not to consider in the day of adversity, not to humble ourselves under his mighty

hand, not to stoop and yield to God, but to think or say, of our affliction, that it cannot be helped, there is no remedy, it is common and ordinary, and the like; this is to despise the chastening of the Lord, take heed of this. But yet, we must take heed too, that under the pretence of being sensible of the hand of God, and of his strokes upon us, that we do not fall into the other extreme, of being weary of his chastisements, and of despondency, and fainting under his corrections, we must be careful that we do *not let our hearts be troubled.*

Quest. But is it possible that we should be afflicted, deprived of liberty, of estate, of loving relations, of the desire of our eyes, and of the delight of our hearts, (for such in a most eminent manner was Jesus Christ to his disciples, he was *the desire of all nations*) and not be troubled at our very hearts? Can we behold our Benjamin's, our Sarah's our Rebekah's, our Joseph's, &c. taken away, our dear husbands, our loving, faithful, tender wives snatched away from us with a stroke, with a sudden stroke, to be in a moment deprived of such comforts, and in such a time too, in an evil time, in a sad and suffering time, when such helpers would sweeten our sufferings, and help bear our burdens, would give us sweet counsel, and uphold us in the way of God? What, is it possible such knots should be untied, and so suddenly, such flowers cropt off, cut down; such sweet friends removed from us, as lay once in our bosoms, and sent

to the chambers of darkness, sealed up in the dust, made silent in the grave, to see their sweet faces no more, till the heavens be no more? Is it possible I say, in such cases, not to be troubled? or if it be possible, is it necessary, or is it attainable? May we arrive to such a temper, may we get such a calm, quiet, tranquil, and submissive frame of spirit? It is admirable, but is it attainable.

I answer, we must not despise the chastenings of the Lord, as was noted before, we must not be as stocks or stones, altogether insensible of the hand of God upon us; no, we must be sensible, we must lay those things to our hearts, and consider the work of God. Such losses, and of such, are to be lamented, they will be found wanting, their relations will find them wanting, their families will find them wanting, the poor will find them wanting, and the church also. David lamented the loss of Jonathan; and the disciples the loss of Lazarus. Lawful it is then, to be affected with the deaths and departures of our dear relations and friends, and moderately to mourn for them; but our care must be, that we suffer not nature to work alone without grace, for then it will soon go beyond its bounds; nature must be restrained and bounded. It is moderate mourning that is lawful. Mourn we may, "but not as those that have no hope," 1 Thess. iv. 13, 14. For, those that sleep in Jesus, they being safe and happy; for, "if we believe that Jesus died, and rose

again ; even so they that sleep in Jesus, will God bring with him." Troubled we cannot chuse but be in such cases, and under such strokes, but we must *not let our hearts be troubled*, saith our Lord. And what this imports, you shall see by and by. It is trouble of heart, that is here forbidden ; but, what is it, that will prevent or cure this heart trouble ? Our Saviour answers in the next words ; " Ye believe in God, believe also in me : in my father's house are many mansions, &c." In which, we may observe these parts, viz.

1. An evil disease, or spiritual distemper : intimated and prohibited, to which the disciples of Christ are incident and prone in time of affliction ; and that is trouble of heart : this may seize you, but take heed of it, labour against it. As if the Lord had said, I know it will be a cutting, a killing thing to you to part with me, your dear and loving lord and master ; but part with me you must, and take heed of this indecent distemper of heart trouble : *let not your hearts be troubled*, saith our Lord Jesus.

2. The best preventive of, or remedy for this spiritual distemper proposed and enjoined ; *ye believe in God, believe also in me*. As if our Lord had said, surely you believe in God, why then are your hearts troubled ? Cannot your faith in God support you, if you act it upon him ? But if that cannot, then act your faith also on me ; believe also in me. Set your ~~faith on work on me~~. Believe, that I love you.

you must part : but believe, where
g, and let the consideration of that
and comfort you ; *in my father's hou-*
se mansions : there is a better, a far
better place for you above, than that you
; for, here you are tossed up and
down from place to place, and are exposed to
trials. I myself here on earth, have no
place wherein to lay my head ; but in
my father's house are many mansions. There
is a place above, *not made with hands, eternal*
life, 2 Cor. v. 1. When once you
ascend, you shall remove no more ; there
are many mansions, room enough for you all
and all the innumerable company of angels
and spirits : therefore, *believe in me* ; for,
these things are most true that I tell you. And
I pray also, *that I go to prepare a place for you*
and that you may take possession of these celestial mansions.

join you to practise ; that seeing *you believe in God, believe also in me* ; act your faith on me. From which words thus explained, I commend to your christian consideration this gospel doctrine, viz.

Doct. “ That the lively acting of true faith
 “ upon God and Christ, or upon God in
 “ Christ, is the best preventive of, and re-
 “ medy against heart trouble, under the
 “ greatest loss whatsoever. Or,
 “ Faith acted on God in Christ, is the sove-
 reign cure of heart trouble.”

Our Lord Jesus is very tender over his poor disciples, and having foretold them of the hard usage, and bad entertainment they should meet with in the world, losses and crosses, tribulations and persecutions ; he now leaves with them some antidotes against distempers of mind, some cordials against those faintings of spirit, and troubles of heart, to which he knew, they being flesh and blood, were subject. And this in the text is chief and principal : “ Let not your hearts be troubled ; ye believe in God, believe also in me.” This your faith will be your best cure, your best remedy.

Poor believers are but princes in disguise here in this world : princes they are, Christ hath made them all so ; but while here below they are in a foreign land, under a veil. “ It doth not now appear what they shall be,” 1 John iii. 2. They have a large patrimony, but it lies indeed in a land unknown to the world, it is in *Terra Incognita*, if the expression

can be born. The holy, the great God himself is their portion, their heritage; God is their sure, their full, their lasting, their everlasting portion. They are heirs of a kingdom, James ii. 5. Heirs of salvation, Heb. ii. last. Heirs of God, coheirs with Christ, Rom. viii. 17. Yea, all things of this world are theirs," 1 Cor. iii. 21. All things are blessed and sanctified to them, and shall conduce to their spiritual and eternal welfare, Rom. viii. 28. Yet notwithstanding all this, and although heaven and earth lies at the feet (as it were) of godliness, and of those that profess it, in the power of it; godliness having the promise of this life, and of that which is to come," 1 Tim. iv. 8. and, notwithstanding believers have a true title to all the good of both worlds; yet, may those poor but blessed saints be exposed to manifold temptations and tribulations in this world; they may have a dark, and sad, and stormy way of it to their father's house; they may be stript of all their earthly comforts, may be deprived of their liberty, estate, nearest friends and relations, as we read in scripture, that such hath been the portion of the best saints; and upon this the people of God have been dejected and disquieted; they have desponded, their hearts have been troubled and have thereby displeased their heavenly father, who would have them believe, that all things shall work together for their good.

Now, our Lord, in this text, forbids this distemper of mind, and would not have his

disciples, who had God for their father, and himself for their redeemer, and who had title to such happiness in the other world, to despond, and to be disquieted; therefore he lays this charge on them, *let not your hearts be troubled*: adding the proper means to prevent this sinful malady of heart trouble, that it might not seize on them; or if it had, to cure them of it viz. *ye believe in God, believe also in me.*

“The lively acting of true faith upon God in Christ, it is the best preventive of, and remedy against heart trouble,” under the greatest loss whatsoever. Which proposition I shall prosecute, in the assistance of God’s spirit, and according to the measure of light and grace I have received, after this manner and method following :

First, by way of demonstration, Secondly, of confirmation; and then to apply and make improvement of it for our use.

1. By way of demonstration. Endeavouring to shew,

First, That God’s choicest saints, are in this world subject to all kinds of troubles, losses, and afflictions; and whence it is, and why so.

Secondly, That under those losses and afflictions, they are subject to despond, to be dejected, and to be troubled in their hearts.

Thirdly, What this heart trouble is that Christ forbids here.

Fourthly, How, that believing in God and Christ, is the best means to prevent, and cure this heart trouble.

ALL OF SORROWS: AND THE HOLY GHOST
that *if ye be without chastening, where
partakers, then are ye bastards and not*
1. viii. 12.

God's children are liable to sufferings
we consider them as men or as christi-
ans, Job xiv. 1, *Man that is born
an is full of trouble.* As our relations
increase, so do the occasions of

God never appointed this world
place of man's rest, but of our ex-
only a passage to another world: a
our passage we must look for storm
pests; if we can through mercy ob-
tain a comfortable passage through this world,
a comfortable passage out of it into that
eternity, we shall have cause to bless the

sides; we shall have enemies in our own houses.

But this truth is so manifest in all the scripture, that I shall insist no longer on it, only shall add this by way of use; let all christians prepare for affliction, by getting an interest in God through Christ: by getting sin pardoned and purged, by getting peace with God and conscience, by getting hearts crucified to the world; and then when troubles come let us bear them as christians, not murmur nor repine, but in patience possess our souls; not desponding nor fainting; remembering that our troubles are no more, but infinitely less than we have deserved. Job xxiv. 23. *He will not lay upon man more than right.* God perfectly understands our need, and knows our strength. 1 Pet. i. 6. *If need be, ye are in heaviness. He is faithful who will not suffer you to be tempted above that ye are able,* 1 Cor. x. 13. It is the wise, just, and gracious God, and our father that tempers our cup for us. Many earthly parents do not correct their children in measure, being ignorant of their nature and disposition; and therefore their correction doth them no good. Many physicians mistake the constitutions of their patients, and therefore may do them more hurt than good; but God knows our need, and our strength, and so suits all his remedies accordingly; therefore let us be patient, bearing our troubles with an equal mind, not suffering as per force,

but willingly. It is said, Dan. iii. 28. *They yielded their bodies*, that is, cheerfully, to the fire. In our affliction let us search our hearts, and try our ways; let us fly to God by prayer, and resign up ourselves to him and trust in him, casting our cares and burdens on him, Psal. lv. 22. 1 Pet. v. 7.

Moreover, it is our wisdom, that while we are at ease, have our comforts about us, let us look for troubles; afflictions from God, as well as for God, are part of our cross which we must take up daily. Sickness, death of friends, loss of estate, &c. we must look for them, that we may not be surprized.

He that buildeth an house, or a ship, doth not make this his work and care, that it should not rain upon it; or that it should have no storms or tempest, for this cannot be prevented by any care of ours, but that the house or ship may be made able to endure all without prejudice. So must it be our care to provide for afflictions; for to prevent them altogether we cannot; but prepare for them we may, and must, as was hinted before; to treasure up God's promises, and store our souls with graces, and spiritual comforts, and firm resolutions in God's strength, to bear up and hold on: we had need be well *shod with the preparation of the Gospel of peace*, Eph. vi. 15.

Most Christians are not mortified and crucified to the world, not acquainted with God and the promises, as they ought to be, nor so resolved to follow God fully, as they ought

and therefore are so dejected and discontented when affliction comes. O that we did count the cost, when we first begin to make profession of Christ ; and that we had had such full persuasions of the incomparable worth and excellencies of the Lord Jesus, as that we could willingly part with all things for his sake ! O that we had such believing apprehensions of the wisdom, faithfulness, righteousness and mercy of God, such sights of his reconciled face, and such tastes of his fatherly love to us in Christ, as that we could quietly submit to his holy will, and be well satisfied with all his dispensations towards us. So much of this first particular.

Secondly, The disciples of Christ, under the afflictions which they meet with in this world, are apt to be troubled in their hearts, to be disquieted in their minds, to be dejected and discouraged. It was so with holy David, P^sal. xlii. 5. “ Why art thou cast down, O my soul ? Why art thou disquieted within me ? ” He was sensible of his afflictions, and that disquieted him, and cast him down. God’s people are subject to such disquietments, because they are flesh and blood, subject to the same passions, made of the same mould, subject to the same impressions from without as other men, and their natures are upheld with the same supports and refreshments as others, the withdrawing and want of which affecteth them as well as others. And besides those troubles they suffer in common with others, by reason of their being called out

of the world the world hates them, and they are therefore more exposed to tribulation than others, and so are apt to be cast down and discouraged: this our Lord foresaw would befall his disciples after his departure from them; and therefore he counsels them against the same; *let not your hearts be troubled.*

Quest. But it may be demanded, "Whence ariseth this heart trouble and disquietment of mind under affliction?"

Answ. There are many causes of it, which is necessary for us to know, that so, knowing the causes, we may the better find the cure, there are outward and inward causes.

First, Outward causes. And the first may be God himself. He sometimes withdraws the beams of his countenance, withholds the sense of his love, hideth his face from his children; (which the saints in scripture so bitterly complain of, and so earnestly pray against.) Whereupon the souls, even of the strongest christians are disquieted. This caused trouble to the soul of Jesus Christ himself, John xii. 37. when a poor child of God, together with his affliction, apprehends God to be his enemy and that his troubles are mixed with God's displeasure: and it may be his conscience tells him that God hath a just quarrel against him, because he hath not walked so holily, so humbly, so evenly and so strictly with God, as he might had he been more watchful, careful, and circumspect: and that he hath not repewed and kept his peace with God as he

should, and might have done : and this sense of God's displeasure puts a sting into all his afflictions, and this causeth trouble of heart and disquietment of mind. And justly may such a soul be troubled that has ever felt the "joys of God's salvation, the sweet influences of his love, that has tasted that the Lord is gracious, seeing, that in his favour is life, and his loving kindness is better than life," Psalm xxx. 5. and lxiii. 3.

Secondly, The devil is the cause sometimes of the heart trouble of God's children. For he being a cursed spirit cast out of heaven, full of disquietment and discontent himself, labours all he can to trouble and disquiet others, to bring others, (as much as in him lies,) into the same cursed condition with himself. He being cast out of paradise himself, envies us the paradise of a good and quiet conscience, for that is our paradise until we come to heaven : and this paradise a poor child of God may possess in a prison, in a dungeon, on a dunghill.

Two main designs the devil hath upon men ; the one is, if possibly, by all imaginable slights, temptations and inticements, he may keep men in a course of ungodliness, to hinder them from coming to Christ by faith and repentance, to deter them from his holy ways. And when he cannot prosper in this, but that unsearchable rich and free grace takes hold of some poor souls, and they are snatched out of his hands, their captivity led captive by that mighty redeemer, then all the devil's labour is

to hinder their comfort, and to interrupt their peace, and to make their way to heaven as hard and uncomfortable to them as possible, pursuing them with all dejecting and heart troubling temptations.

Thirdly, Wicked men are also active in the troubling of God's people; they are indeed the true troublers of God's Israel. They load God's people with reproaches, and there is nothing that the nature of man is more impatient of than reproaches, for there is no man so mean but thinks himself worthy of some respect; now a reproachful scorn shews an utter disrespect of a man, which flows from the very superfluity of malice. *Reproach hath broken my heart*, saith David, Psalm lxi. 20. and nothing more doth he complain of than reproach, and nothing more are God's people liable to than this. These are the causes from without.

Secondly, There are inward causes also of heart trouble and despondency: when God's people are in affliction, most time that black cloud of melancholy also surrounds them, and darkness makes men fearful and dejected.

There are many causes within ourselves, as ignorance of God, and of Christ, of the covenant of grace, of the name of God. They that know God's name, will trust in him, and not be dejected. Also, forgetfulness of God, and of what he hath done for us. We forget God, when we are afraid of man. Our overlooking, and passing by the many comforts we

enjoy, even while we are under affliction, taking little notice of our mercies, but let them be all swallowed up in our miseries; as Abraham, because he had no heir; and Rachel, who said, *give me children, or I die*; though she had all other earthly comforts, yet the want of this one so troubled her, that all the rest seemed nothing.

It is an evil thing for us to be wedded to our own wills. None more subject to discontent, than those who would have all things after their own way, and are mere strangers to self denial. Likewise, false apprehensions of things cause heart trouble; to think God hates us because he corrects us, and when he takes from us that it is all in wrath. Another common cause is our own watchlessness and carelessness, our neglect of keeping our hearts and consciences pure and clean; and in time of affliction, these former neglects of duty come to our minds, then conscience awakes, and tells our former faults, and this brings trouble of heart; 1 Kings xvii. 18.

Moreover, unnecessary scruples cause disquietness, solitariness, idleness; when persons will not do what is needful, they are troubled with that which is needless; and idleness tempts the devil to tempt us and trouble us: if we cannot find work for ourselves the devil will make work for us.

Also when we are guilty of neglecting doing good to others, as to our relations, not reproving, admonishing, or encouraging them as we

ought, or have neglected to receive that good from them that we might, but now they are dead and gone, and we can no more do any good to them, nor receive any from them; this hath troubled many on their sick and death-beds.

Inconstancy wavering in the ways of God, will also breed disquiet. And our inordinate love of creature-comforts, our setting of our hearts on friends, estates, and the like, letting out our hearts on husbands, wives, children, &c. this is to build castles in the air, expecting contentment in and from those things that cannot yield it. Also multitude of worldly business, and too much poring on our afflictions, and fore-casting the events of things. You see what a croud of causes here be within ourselves of disquiet and heart-trouble.

The third particular proposed is, What is this heart-trouble which Christ here forbids his people, and that he would fortify, them against?

A. This heart-trouble is such a sense of evils felt or feared, as creates to us heart-disquietment, dejection, despondency depriving us of that tranquillity, peace and comfort which we had in ourselves, or otherwise might have: it is such a disturbance of our passions, such a storm and tempest in our spirits, as causeth inward motions, emotions and commotions of mind, putting all things in the soul out of order, and it carries in it several evil things as follow,
First, sinful sorrow, worldly sorrow. When

Christ had told his disciples that he would leave them ! and that after he was gone, they should be exposed to hard and heavy things from the world, bitter persecution for his name sake ; then sorrow filled their hearts, John xvi. 1, 2, 3, 4, 5, 6.

God's own servants, Christ's own disciples may have their hearts filled with sorrow ; against this our Lord commands many preservatives in this sermon. The ground of this sorrow is from ourselves, from our own hearts, though Satan will have a hand in it : and it comes not from *humility*, but from pride ; because we cannot have our wills, therefore we are discontented. We may thank ourselves, not only for our troubles, but for our overmuch troubling of ourselves in our troubles. If we ward and guard against this worldly sorrow, our troubles would not lie so heavy on us as they do ; for, as the joy of the Lord doth raise and strengthen the soul, so doth sorrow deject and weaken it. Sorrow and grief doth lie like lead to the heart, cold and heavy, and sinks it downward still ; sorrow contracteth and draweth the soul into itself, from that communion and comfort it might have with God and man ; and it weakeneth the execution of the offices of it, because it drinketh up the spirits, it melteth the soul, it causeth it to drop away. Yea in this kind of heart trouble, God's own people are many times more excessive than others.

1. Because many times their burdens are

for sin, (that is, by sickness, death of relations, and other losses) *thou makest his beauty (that is, of his outward man) to consume away like a moth.* Whereas the beauty of the soul grows fair by affliction, but that of the body is blasted. Age, sickness, losses, will make the beauty of the body to fade, but of the soul to shine. 2 Cor. iv. 14, *Though our outward man doth decay and perish, our inward man is renewed day by day.* But for worldly sorrow; that, too often, not only weakeneth the body, but also causeth heart trouble. *A merry heart doth good like a medicine, but a broken spirit drieth the bones,* Prov. xvii. 22.

Quest. But is this worldly sorrow lawful and commendable?

Answ. No surely, for there are many evils in it, which we should avoid. As,

1. Impatience and murmuring against God, that is an effect of immoderate sorrow: when our wills are crossed, we cannot bear it, for want of self-denial.

2. Quarreling at instruments.

3. Using indirect means for our relief. It is better to pine away in our afflictions, than to be freed from them by sinning.

4. Desponding and distrustful thoughts of God. *Is his mercy clean gone? will he be favourable no more?* Psalm lxxvii. 7, 8.

5. Questioning our interest in God, merely because of the affliction upon us. Judg. vi. 13, *If God be with us, why has all this befallen us?* Not considering how hard soever God

dealeth with his people, yet he loveth them, Heb. xii. 6.

6. Sometimes atheistical thoughts do arise, as if there were no God, no providence, Psal. lxxiii. 13. as if it were in vain to serve the Lord.

7. This worldly sorrow indisposeth to all good duties; it makes a man like an instrument out of tune, or a bone out of joint: which makes the body move both uncomely and painfully: it unfits for duty to God and man.

8. It makes a man forget former mercies, and overlook present mercies; all is nothing under present sufferings. Give me children, or else I die.

9. It makes us unfit to receive mercies, and to embrace the best counsels: such plaisters will not stick, they refuse to be comforted, Psalm lxxvii. 2.

10. It disposeth us to receive any temptation: satan hath never more advantage than upon discontent.

11. It hinders beginners from coming unto the ways of God.

12. It rejoiceth and hardeneth the wicked, and it grieves and damps the spirits of our friends. All these and many more evils are in worldly sorrow.

Therefore, this evil temper we must labour against, and not suffer ourselves to be dejected in sickness, contempt in the world, loss of friends and relations, loss of honour, and earth-

ly interest. May we only think to be exempted from chastisements, whereof all God's children are partakers? Heb. xii. 8. And must God make a new way to heaven for us? Or, do we think it best for us to live here for ever, in ease, and plenty, and honour, and never see a change? No, surely, it is in vain to think so. It becometh us betimes, to prepare for crosses. None so strong, lively, and brisk now, but they shall shortly wither and decay. None hold their heads so high now, but they must shortly lay them down in the dust. We, and our dearest relations must part.

It would be our wisdom, to turn the stream of our sorrow for losses and crosses, into godly sorrow for sin, then it will run in its right channel. Let our sins lie heavy upon us, and then our afflictions will lie light. Let us grow weary of our sins, not of our sufferings. *God doth not afflict willingly, nor grieve the children of men,* Lam. iii. 33. Let us consider also, the real spiritual benefit of affliction. God aims at our profit; and in good time, in the best time he will send deliverance. And be sure, those that are not unmindful of their duty, God will not be unmindful of their safety.

But that which should mostly affect us, and make us take heed of immoderate worldly sorrow, is, to consider, that this kind of sorrow of heart, is God's curse, imprecated on God's enemies. Lam. iii. 65, *Givethem sorrow of heart, they curse.* As godly sorrow is God's blessing, a grace of God's spirit, a fruit of the cove-

shall be none to comfort them. This first piece of heart trouble which Jesus hath forbidden, let not your hearts be troubled, that is not filled, and overcome with sorrow, whatever your losses and crosses let not your sorrow go beyond its bounds; take heed, let not your hearts be troubled.

Secondly, Another piece of heart trouble is sinful fear. And against this distemper Christ counselleth his disciples, ' Let not your hearts be troubled, nor let it be afraid,' John 14. 27. As if he had said, let not that conquer you, nor let the

power of base slavish fear seize your hearts. This fear is a passion, or rather a perturbation of mind, whereby upon the sense of approaching evils, the mind is discomposed, disordered, and the heart troubled and affected.

minds, that they are said sometimes to be like the leaves of the forest ; and this fear is often forbidden to Abraham, Gen. xv. 1. And to Isaac, Gen. xxvi. 24. And when Israel was in the greatest dangers that ever men were, they were forbid to fear, Exod. xiv. 13. Isa. viii. 12. And in the New Testament, our Lord strongly cautions against this fear, Luke xii. 4, 32. Rev. ii. 10. " Fear none of those things which thou shalt suffer." Slavish fear troubles the heart more than any thing.

Object. But may we not fear God's judgments? Did not good Josiah tremble at them? and did not holy David say in Psalm cxix. 120. " I am afraid of thy judgments?"

Answ. Doubtless, it is our duties so to do. When we see the same sins abound, for which God hath executed his judgments in former times, we ought to lay them to heart, and to be affected, Jer. vii. 12. Luke xvii. 26, &c. Remember Lot's wife, said our Lord. So, 1 Cor. x. 2. Pet. ii. 6. Rom. i. 18. Zeph. iii. 6, 7. a remarkable scripture.

Although it went well with Nehemiah himself, yet had he a sad resentment of the state of Jerusalem, Neh. i.

God's people have tender hearts, wicked men have hearts of stone; when God smites them, they are not grieved, Jer. v. 3.

But we must distinguish of fear.

1. There is a natural lawful fear, when evils are approaching to our bodies, or names, or friends, or the like, dangers are apparent,

it is natural to fear. This was in the best men in the world; it was in Christ himself, Mark xii. 14, 15. Also it is said, "he feared, and was sore amazed," Mark xiv. 33. yet without sin.

Secondly. There is a lawful filial fear of God's judgments, which ariseth from the consideration of the evil of sin, and of God's righteousness, of his hatred of sin and his wrath against it; which fear produceth, repentance, self-examination a turning to God with our whole hearts, through reformation, and an endeavour to secure ourselves in God's covenant, and to hide ourselves, Prov. xxii. 3. "A prudent man foreseeth the evil and hideth himself." A striving to get into Christ, and to get clear evidence of God's love to us in Christ; I say, such a fear that worketh these effects is a great duty.

Thirdly. There is a base slavish fear of approaching evils, arising from our mis-apprehensions of God; producing in us unworthy thoughts, sinking into despondency, and inciting to murmuring and impatience, and putting us upon sinful shifts, the use of unlawful means to prevent or escape dangers; a fear of despondency, a vexatious, distracting fear, that drives from God, and unfits for service. A tormenting, disquieting fear, that unsettles and discomposeth our minds, disturbs our peace, suspends our acts of faith, and disposeth us to diffidence, distrust, and impatience; this is the fear that Christ would not have his peoples' heart troubled with.

Thirdly, Another piece of heart trouble is care, vexatious distracting care, which our Lord would not have his disciples trouble themselves with, and therefore he useth so many powerful arguments to dissuade them from it, Matt. vi. from ver. 25. onward.

1. He assures us, it is God that takes care for our bodily life, we trust him with that, how much more should we for food and raiment.
2. Saith he, your father takes care for the fowls, and provides for them, "are ye not much better than they?"
3. He clotheth the lilies, "And will he not clothe you?"
4. You cannot by all your care make your condition better than God hath appointed it shall be, ver. 27.
5. Your heavenly father knows you want all these things.
6. They that are ignorant of God, and of his fatherly care and good providence, that have no God to care for them, they trouble themselves with those cares; therefore you should not do so who have an heavenly father that dearly loves you, and looks after you.
7. You have the promise of the faithful God, to have all necessaries provided for you, while you make it your care to serve, and please, and trust him, ver. 23. "All these things shall be added unto you."
8. We have no cause to be thoughtful for time to come, because every day brings evil enough with it; and therefore it is no wisdom to perplex ourselves with cares, ver. last. So again, Luke xxi. 34, Phil. iv. 6. "Be careful in

nothing." Our Lord also shews us how prejudicial such cares are to our profiting by the word, Matt. xiii. 22. And expressly commands us, "To cast our cares upon him, for he careth for us," 1 Pet. v. 7.

Fourthly, Despondency of spirit, dejectedness, distrust, discouragement, are other pieces of heart trouble. Such as was in David, Psal. cxlii. 3, 4, 5. and cxliii. 4. and xlii. 5. Casting down, breeds disquietness because it springs from pride, which is a turbulent passion; and every thing that crosseth and disappoints it, causeth a combustion in the mind. When a man cannot come down, and stoop to that condition that God casts him into, then is he discontented; and this comes from his pride.

A christian should be very careful to keep up his spirits, when his condition in the world falls down. Could we but bring our minds to our conditions, to like and be pleased with our conditions, as being certainly persuaded that our present condition is best for us; it would be all as good, all as well, all as comfortable to us, as if we could bring our conditions to our minds; for one of these must be done, or else we shall never be free from heart trouble while we live; either our minds must be brought just even to, and suited and compliant to our conditions, be it sickness, poverty, shame, prison, &c. or, our conditions must be suited just even to our minds. We have a mind to health, to liberty, &c. we must

have them, or we are troubled. Now, this latter is wholly and altogether out of our power, we cannot add a cubit to our stature. It is the Lord that appoints all our conditions for us; we cannot make our conditions happy, honourable, &c. of ourselves, and without God; but the former is in our power, by the help of God's spirit of grace, we may bring our minds to our conditions: it is an holy art, attainable in the use of God's means. Contentment in, and with our condition, is the bringing of our minds to our conditions, to lie even, and suitable, and square one with the other: and this is, as I said, an holy art, attainable by christians, Phil. iv. 11. St Paul had learned it, and so may other christians. It is suitableness between our minds, and our conditions, that breeds quiet and content; and if we have not quiet in our own minds, all outward comforts will do no more good, than a silken stocking to a scabbed leg; or a golden slipper to a gouty foot.

Now, it is only God that can, but never will (except in wrath) bring any man's condition to his mind; for then his condition should be changed almost every moment: so mutable is man's mind: God will not bring the condition of the wicked to their mind, (except in wrath, as was said.) For, as their outward prosperity doth increase, so do their desires after more. *Cressit amor Nummi, &c.* And the wise man tells us, "The eye is never satisfied with

seeing." And the more they have, the more they crave. They can never have enough. And for the godly themselves, they are not so free from covetousness, as they should be, but still need to learn this lesson of contentment, and to be learning of it all their days. And most commonly, if not always, God by his grace brings their minds to their conditions, and not their conditions to their minds. And for this, wise Agur prays, Prov. xxx. 9. Two dangerous extremes he prays against, the one is poverty, that would breed discontent, in that his mind would be below his condition debased to vile and sinful practices, as stealing, &c. The other is riches, that would breed discontent, in that his mind would be above his condition, and that would lift him up to base pride and forgetfulness of God; therefore he begs a suitableness and conveniency between his mind and his condition, "Feed me with food convenient."

Certainly we shall never be free from heart trouble, till our minds be brought suitable to our conditions, and such a frame would pre-casting down in time of affliction. To like our condition, to be pleased and satisfied with it, and with the holy will of God in it; that is, to be content, content with sickness, poverty, shame, prison, loss of relations and friends, &c. In a word, when our wills lie even with God's will, (as in all reason they should,) and our minds lie even with our conditions, then have we inward peace and tran-

quillity, quietness and contentment, and never till then: and then sickness is as good as health, and poverty as good as riches; and a prison, &c. And this is that blessed frame of spirit we must labour for, and we ourselves shall have the sweetness of it; otherwise, it is in a man's mind, as it is with the body when bones are out of joint, there is nothing but pain and trouble; but this bringing of our minds to our conditions, is as the setting of the bone again. Casting down ourselves, despondency, discouragement, which arise from discontent, are great pieces of heart trouble.

This distrust of God's providence is a grand evil: when we think we cannot live, unless we have a greater portion of earthly things, and this sets us upon carking cares, we know not how we and ours shall be provided for, &c. Now this we may cure, by casting ourselves upon God's promises, 1 Pet. v. 7. Psal. xxxiv. 10. and lxxxiv. 11. Heb. xiii. 5. Let us cast ourselves on God's providence. Will he provide for ravens, lilies, and neglect his own children? It cannot be imagined.

Earthly things are but a vain show, they can give us no joy of heart, nor peace of conscience; they cannot add one cubit to our stature, nor one moment to our lives.

Moreover, this happy state of mind is attainable, Eli had it, 1 Sam. iii. 18. and David, 2 Sam. xv. 25, 26. "It is the Lord, let him

Justly, Persecution may cause ne-
ble, when men are offended, Matt. :
when Peter was an offence to Christ,
a trouble to him. Our Lord did on-
foretel his disciples what persecutio-
should undergo, that they might not
fended, John xvi. 1. forewarned, for
It is a blessed thing not to be offe-
persecution for Christ. He foretold
ciples the night before his passion, th-
of them should be offended at him th-
Matt. xvi. 31, 56. which came to p-
one of them openly denied him, and
forsook him and fled. To be trouble-
secution for Christ's sake, is to be offe-
the cross of Christ; and that he w-
have his disciples to be by any mean-

fend them ; that is, much trouble them, since they have peace with God, and with their own consciences. Outward losses and crosses are easily born, they shall make no breach upon their inward peace. They that have this character of God's children, will not be stumbled at God's dispensations, let them be never so cross to their desires, because they have a God to fly unto in all their troubles, and a sure covenant to rest upon. Therefore the reproaches cast on them, and on the ways of God, do not scandalize them, for they have found God in that very way which others speak evil of ; they are not so offended by any thing that attends the way of God, as to dislike or forsake that way. Nevertheless we must take heed that we be not offended.

Sixthly, Temptations from satan may cause heart trouble and vexation. Satan's suggestions, his fiery darts, these tormenting thoughts which he casts into the minds of Christ's disciples, create to them much disturbance and heart trouble. So soon as any man is plucked out of the devil's hands, by the mighty power of Christ's spirit, he falls upon him speedily with all his force to trouble such a soul and vex it: so that he shall enjoy little peace if satan can hinder it. So long as the devil keeps possession in the soul, he keeps all in peace, (a sad peace!) But when a stronger than he comes, and casteth out this strong man armed, then satan rageth, to recover his lost captive soul, and vexeth that soul with all his tempta-

...and shortly. Therefore, it
hearts be troubled.

Seventhly, Desertion, another (least) piece of heart trouble; this case of Christ's disciples. We see saints complaining that God hideth his face from them; and when he hideth his face, they are not but be troubled.

Sometimes God doth but seem to hide his face, Isa. xlix. 14, 15. When he withdraweth away their earthly comforts from them, he suffereth sharp and bitter afflictions to afflict them; and though they cry unto him, he doth not remove them, then they think that he hath forsaken them.

Sometimes God doth really forsake them, as to the sense of his favour, Psal. 8. "For a small moment have I hid my face from thee. In a little wrath I hide my face from thee for a moment." And this is.

least comfort, they have most grace, most humility, patience, self-denial, thirstings after God, heavenly-mindedness, &c. God's people may lose the sense of his love, but never lose his love, for that is everlasting. But to lose the sense of his love, is a grievous trouble to a gracious soul, that hath tasted and felt the love of God and his favour; for their great happiness is to have the favour of God; "In his favour is life, and his loving kindness is better than life." This is the joy of their lives (Psal. cxix. 135.) which David so earnestly prayed for. No such as have found this, must needs be troubled when they lose it.

Two things chiefly cause God to hide his face from his people.

1. When their hearts are too much set upon, and carried out after earthly comforts, Psal. xxx. 6, 7. Fleshly delight, and confidence in earthly things, provokes God to hide his face: when a man smiles so much on the world, and gives it so much room in his heart, God frowns, and is offended that the gift should be so much loved, and the giver so neglected and forgotten.

2. When their hearts are let out too little after God and there grows a strangeness between God and them, and they begin to grow cold, dull and dead in duty, then God withdraws and hides himself, Cant. ii. 9. 5, 6. compared. But no affliction like this, this disquieteth and dejecteth the people of God

ere forbids his disciples, namely, sorrow, sinful slavish fear, distracting despondency, dejectedness of spirit, confidence at persecution for Christ's sake, man's temptations and spiritual desert which may either be the causes, or the end pieces of heart trouble, which is avoided.

The fourth particular to be opened shew how that believing in God, and in Christ is the best antidote against this sinful trouble; Christ proposeth it as a special remedy.

Q. But how is it so?

A. To answer this, I shall endeavour to shew these three things.

1. What this believing in God is, with

1. What this faith in God is? briefly, the apostle tells us, Heb. xi. 6. it is to believe that God is, that there is a God, an infinite first and best being; to believe that God is that all that, which he hath revealed himself in his word to be; viz. that he is an "all-sufficient, almighty, only-wise God; a righteous, gracious, merciful God; an holy God, a loving God. He proclaims his name himself, Exod. xxxiv. 6, 7. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, &c. To believe that he is wonderful in counsel, and excellent in working," Isa. xxviii. last. That he is the father of mercies, the true and faithful God, the God of all grace, and of all consolation; with many more admirable attributes of God doth the scripture furnish us, that we may build our faith, and place our trust in him, to prevent heart trouble, and to cure it when it hath seized on us. Whatsoever is revealed of God in his word, that true faith believe.

Also this faith in God, is to believe that "he is a rewarder of them that diligently seek him."

That he being God all-sufficient, he is able to support, to supply, to deliver his people out of all their troubles, and that he is willing so to do, as well as able, for he hath promised; and he is a rewarder, a God that will abundantly, plentifully reward all his suffering ones; great shall be their reward in heaven.

se, which a God can be to thee, and
se. I will be a *sun and a shield to thee*
xxiv. last. I will give thee grace an
, and will withhold no good thing from
that am the infinite first and best be
| things, the living fountain of all
e original of all power and goodness
: a God to thee, thy God, thy fat
ou wilt take me for thy God, and pl
y happiness in me, and wilt becom
rvant, and give up thyself sincerely
serve and obey, to love and fear, an
e only. This is to believe in God, to
God for our God, and to yield up ou
him to be his people, Isa. lvi. 46. to
e things that please him: to give h
arts, and become his servants, as
...: 17 18 And so God proposed

be thou upright and faithful; let not thy heart be troubled, whatever dangers and difficulties thou meetest with in my way and work, and what losses soever thou sustainest for my sake, believe, I am God all-sufficient; I will sufficiently reward thee, thou shalt be no loser by following and serving me. Also "Moses his faith had an eye to the recompence of reward," Heb. xi. 26. And that you may see that this is not legal and mercenary, our Lord Jesus proposeth this as an encouragement to his people, Mat. v. 12. *Great is your reward in heaven.* And he himself took encouragement from it, as Heb. xii. 1, 2. *for the joy that was set before him, &c.*

So that this is to believe in God, to believe that God is really and truly, he is all that which he hath revealed himself to be, and to believe that he is a rewarder, &c. This faith in God, Christ took for granted that his disciples had; ye believe in God; ye believe that God is, and that he is a rewarder of them that diligently seek him. And if ye believe this, let not your hearts be troubled; be not afraid nor dejected, but act your faith in God, and seriously consider what God that is in whom you believe; and believing also your interest in that God, that he is your God, this God all-sufficient is your God, you will have no cause to be troubled. Your acting of faith on God, your God, will prevent and cure your heart trouble, and that these several ways.

Hearts' Ease

First, more generally.
He that believes in God as his God, believes
that God is always present with him, according to
his promises. In the worst times God is pre-
sent with his people. And can there be any
cause of heart trouble to such souls as have al-
ways the presence of God with them, whose
presence makes heaven, and in whose "pre-
sence is fulness of joy, and at whose right hand
are pleasures for evermore?" Ps. xvi. 11. Sure-
ly, beloved, this will prevent heart trouble,
inasmuch as a soul can act his faith and firmly be-
lieve it. God is always present with his peo-
ple, and that for gracious purposes, (and not
as a bare spectator;) as to proportion and mea-
sure, without their afflictions to them, that they
may not be above their strength, nor more
in need, 1 Cor. x. 13. 1 Pet. i. 6. All the

lot of the righteous," Psal. cxxv. 3. God is present to mix some comforts with the cross, thereby to allay the bitterness of it, present to support the soul with inward strength; Psal. cxxxviii. 3. "Thou strengthenest me with strength in my soul: present to sanctify afflictions for good, and at length in his good time, which is the best time, when he hath perfected his own work in his people, he is present for their full deliverance.

A true believer in God hath always a God to go unto: O what a comfort, what an happiness is that! He dwells in the love of God as well in affliction as out of it; he may be cast out of his happy condition in the world, but never out of the favour of his God: this believed by us, will cure heart sorrow, heart fear, heart care, all despondency, dejectedness, disquietments and distractions whatever. Faith acted on God, the almighty, all-sufficient God, and our God, always present with us, is the sovereign antidote against, and the best cure of all heart trouble, Psal. cxlii. 1, 2, 3, 4, there are the Psalmist's troubles; and ver. 5. there is his cure; "I cried unto thee, O Lord, thou art my refuge, and my portion in the land of the living." So, Ps. cxliii. 4, 6. 8. his spirit was overwhelmed with trouble; but he cried to God, and trusted in him, and that was his relief; his trusting in God was an high exercise of his faith. This kept David from sinking under his great distress: 1 Sam,

xxx. 6. "He encouraged himself in the Lord his God." Thus in general.

More particularly I shall endeavour to shew what there is in God that a believer's faith fetcheth virtue from to cure his heart trouble in his greatest distress, even under the loss of the personal presence of his best and dearest friends on earth; for such was like to be the case of the disciples in the text.

First, That in God which faith looks unto, and fetcheth comfort from, is his sweet and gracious nature. God is love, the very element of love, 1 John iv. 16. and his gracious name, which discovers his nature; Exod. xxxiv. 6. The Lord, gracious and merciful. When he gives to his people, he gives in love; when he takes, he takes in love. Now when a soul believes that all is from love, and all in love, he is supported. When a man can believe that all his troubles come to him from the father of mercies, and his father in Christ, he cannot but bear them patiently. *Ye believe in God*, said Christ, ye believe that God loves you, therefore, *let not your hearts be troubled*.

Q. But how shall I know that God loves me when he afflicts me?

I answer, when we can discern that we have received any spiritual benefit by any affliction, we may certainly conclude that the love of God was in that affliction. Fury is not in God towards his people, Isa. xxvii. 4. And he intends nothing but our profit; all his ends are for our good: to purge away our

sins, to wean us from the world, to draw us nearer to himself, to humble us, to try us, to conform us to Christ, to prepare us for glory, &c. Now seeing God's ends are so much for our good, we must conclude, that all our afflictions proceed from his love, and when we find any of those ends accomplished in us, and on us; and that we have received real spiritual good by them, we ought to be strengthened in our belief, that God hath corrected us in love; so that faith acted on the love of God in our affliction, will prevent or cure our heart trouble. Our Lord told his disciples, *that the father had loved them*, John xvi. 27.

Secondly, Faith acted upon God's glorious attributes, will fortify against heart trouble.

First, Upon his all-sufficiency. Ye believe that God is all-sufficient in, and of himself alone: every way able to supply all wants, to make up and repair all losses, to satisfy all desires, to sustain under all burdens, and that without all earthly comforts: for how else are the saints in heaven happy, who have none of these earthly enjoyments? Ye believe this; act your faith on it. He must needs be all-sufficient who made the world, and all things in it, and upholds it to this day; he that owns all things, and is possessor of heaven and earth; he it is that is your God, your father: act your faith on him, and be comforted.

Secondly. He is all-mighty; you believe

this. So Christ hath told his disciples, *all things are possible to God*. He can break the hardest heart, and can bind up the most broken spirit: he can make up the greatest loss. "We are kept by the mighty power of God," 1 Pet. i. 5. Oh, how safe is that man that is in the love and covenant, and that lies in the arms and bosom of the almighty God, Deut. xxxiii. 27. He can bring light out of darkness, and make the greatest loss, to prove the greatest gain. He hath the keys of the grave, to him belongs the issues from death. All power belongeth to him; nothing is too hard for him.

Thirdly, His absolute sovereignty and supremacy: all souls are his, Ezek. xviii. 4. He gives, he takes, who can hinder him? May he not do with his own what pleaseth him? Ye believe this. Hath he not a right in all the works of his hands, and may he not dispose of all as he will?

Fourthly, His unchangeableness. God is in one mind, Job xxiii. 13, 14. The thoughts of his heart stand to all generations. He sets bounds to the sea, to the life of man, and to all the comforts of life: the number of his months is with God, Job xiv. 5. Believe this.

Fifthly, His wisdom. God is only wise, the fountain of wisdom; he doth all he doth in infinite wisdom. He is wise in heart, and worketh all things according to the council of his will. He knows what is best for us; when

to give, when to take, and what will do us most good. Believe this, *and let not your hearts be troubled.*

Sixthly, His righteousness. All his ways are just and equal; yea, when clouds and darkness are round about him, (his providences towards us dark), yet then "righteousness and judgment are the habitation of his throne." God, the judge of the world, can do no wrong: believe this of God, and it will quiet your minds.

Lastly, His faithfulness. "In faithfulness thou hast afflicted me," saith holy David, Ps. cxix. 75. He hath promised, he will withhold no good thing from his people. Now he sees and knows that afflictions are good for them, good for their souls; his daily rod as good for their souls, as his daily bread is for their bodies. Therefore he brings afflictions on them, and so makes good his promise to them. O believe this, *and let not your hearts be troubled.* Certainly, faith acted on God's attributes will support under the greatest strokes, and most grievous losses.

Thirdly, Faith acted on the covenant of grace. God's everlasting covenant will help to support under trouble. Ye believe in God, that God hath made a covenant with you, to become your God, Jer. xxxi. 33. "I will be your God, and ye shall be my people." This is infinitely more, for God to become our God, to give himself to us, than if he had said, I will give you crowns and kingdoms,

Hearts' Ease

s and daughters: when God saith, *I will be your God*, he saith, I will be all that to you, and I will do all that for you, and bestow all that upon you, which a God can be, or do, and which shall make you most happy for ever. I will pardon your sins; I will give you new hearts, give you my spirit; I will give you grace here, and glory hereafter. This act of faith in God's covenant supported David in his greatest troubles; 2 Sam. xxiii. 5. a remarkable text; when the Lord had made breach upon breach in his family, this comforted him, "that God had made with him an everlasting covenant." That he was in covenant with God; that God was his God in covenant; that God balanced all his losses, and repaired all the breaches made in his relations; though his family was wasted and blasted, this answer-

upon all my earthly comforts; yet, he will not break his covenant, Psal. lxxxix. 32. and so long I am well enough. If he leave me neither son nor daughter, if he strip me of friends, estate, liberty, health, &c. yet he remains my God still; and so long it is well enough; it cannot be ill with a man so long as God is his; ye believe this.

Fourthly, Faith acted upon the word of God, will support the soul; ye believe God's word, the word of truth, Ps. cxix. 50. "This is my comfort in my affliction, thy word hath quickened me. So, ver. 92. Had not thy law been my delight, I had perished in my affliction."

First, Consider the word of precept: as in the text, it is Christ's command, "Let not your hearts be troubled." Many such commands we have in scripture, as "not to fear, not to be cast down: sorrow not as those that have no hope," 1 Thess. iv. 13, 14. and such like. Now faith applies such commands to the soul; I must not be troubled in my heart, God forbids it. Why, must we not prophane the sabbath, nor swear, nor lie, &c. but because God hath forbidden these evils? So here, God hath forbidden us to be troubled, and commanded us to be quiet, patient, contented, submissive to his will in all his dealings; thus we should urge God's command on our souls; yea, we are commanded to be so far from troubling ourselves when afflictions befall us, as that we must "count it all

“our God, to be with us in the flood and the water,” Isa. xli. 10. and xliii. 2. “to lay no more upon us, than he will enable us to bear, 1 Pet. i. 5. That all things shall work together for good,” Rom. viii. 28. And what can we desire more? There is no trouble that shall befall us, but we may find a promise suited to our case. And “faithful is he that hath promised, and he will also do it,” 1 Thes. v. 23. Hath the great God so wonderfully condescended to poor creatures, as to make so many sweet promises which are recorded in the holy scriptures, but for this, that we are the heirs of promise, might we be troubled?” Heb. vi. 17. And that we might not be troubled?

and with us still; our relation to him is not broken: and Christ will be instead of all, and better than all to us, and this should keep us from heart trouble.

Fourthly, The examples of God's saints in the world. We should consider also, what a famous example is Abraham, who was content to part with his Isaac, at the command of God, his only son, the son of his old age, the son of the promise, in whom all the nations of the earth were to be blessed; yea, content to lay his own hands upon him, to slay him, and burn him: but when he was tried, God spared him, Gen. xlii. 12. The way to keep our earthly comforts, is to be willing to part with them, when God calls for them. So Eli, when very sad tidings was told him. "It is the Lord," said he, "let him do what seemeth him good," 1 Sam. iii. 18. So Aaron when that heavy stroke fell upon him, that both his sons were struck dead upon the place for their sin, and it may be in their sin too: it is said, Aaron held his peace, Levit. x. 3. So Job stript of all his friends at once, "The breath of his wife was strange to him." And David complained, that "lover and friend was put far from him." Now we should consider these examples, and set faith a-work on them and know, that it is our duty "to be followers of them who through faith and patience inherit the promises," Heb. vi. 12.

Fifthly, The word of experience, David tells us his experience, and saith, "It was good

God, we may gain support, and be free from heart trouble.

Fifthly, Faith acted upon the will support under heart trouble vii. 19. "Consider the work of God; who killeth, who it is that taketh away stop, or mend, or hinder his work quieted David's heart, when the str was heavy upon him "I opene mouth because thou didst it," Psa It is the Lord, he hath done it. I doth whatsoever he pleaseth.

Sixthly, Faith acted on the will Faith resigns up all to the good will of God: so did our Lord himself will, but thine be done," Luke xxii we pray continually, "Thy will and therefore when it is done, our will not be troubled.

1. God's end is, to discover and purge away our sins, Isa. xxvii. 9, "By this shall the iniquity of Jacob be purged, this is all the fruit to take away his sin."

2. To try and exercise our graces, Job xxiii. 10. 1 Pet. i. 6, 7.

3. To crucify our hearts unto, and to estrange our affections from the things of this world.

4. To draw our hearts nearer to himself. Therefore many times God takes away our earthly comforts from us, because they had too much of our hearts, and because they lay between God, and our hearts, and kept us at a distance from him.

5. To bestow greater, and better mercies upon us. God never takes away any darling comfort from his people, but his design is, to give a better in the room of it; as in the text, Christ leaves his disciples, in regard of his bodily presence, because he would send the comforter to them, which should abide with them for ever, John. xiv. 16.

6. To make them partakers of his holiness, Heb. xii. 10.

7. To fit and prepare them for that far more exceeding and eternal weight of glory, 2 Cor. iv. 17. These are God's holy and good ends in afflicting his people, unto which faith looks, and so supports the heart.

Thus you see how faith acted on God in these particulars, will prevent or cure all our heart-trouble: faith acted on the sweet and

of threatening, of example of exper
faith acted on the work of God, on
God, and on his holy ends in all h
ments. I say, faith thus acted on
exceedingly, support under all trou
not your hearts be troubled; ye
God." So much of this first partic
before I enter upon the second, I
some short application of this :

First, It follows hence, that he
under the afflicting hand of God,
weakness, if not the want of faith.
sorts of heart trouble, and the
which I have mentioned, as he
worldly sorrow, immoderate mourn
fear, vexatious care, despondency
being offended ; disturbance of mir

the blood of Christ. If our hearts be troubled, where is our faith in God? What doth God, and all that is in God, signify to us? What are we the better for all that infinite all-sufficiency and goodness that is in God, if we do not act faith upon it? our heart-troubles would be cured, could we act faith on God as we ought to do.

Immoderate sorrow then is very unbecoming believers in God. If we will prove ourselves, believers in God, let us discharge ourselves from heart trouble, and let us draw out consolation for our hearts by faith, from all those comfortable considerations of God, and from all those abundant excellencies that are in God. O let us labour for faith, and act it; let us live in the exercise of it, and then surely we shall find comfort.

Secondly, Let us all labour to get an interest in God, by faith in Jesus Christ, that so we may be able to look upon God as our God, and then we may claim an interest in all that God is, and in all that God hath, and so shall we have no cause of heart trouble in any condition. For if God be ours, all his attributes are ours, his gracious covenant is ours, his word and promises are ours. All is ours; therefore should we labour in this above all things, spending all our thoughts, affections and spirits upon this. O let us lay hold on God and his covenant; let us chuse him for our portion, and resign up our whole selves unfeignedly to him, terminating and

The Second Question.

Secondly. What is it to believe in Christ? For, saith he in the text, "believe all things that are written in the scriptures of the prophets; for it is God in Christ that we must believe in; not in God without Christ, not in God and Christ, but believe in God in Christ."

Now what this believing in Christ doth endeavour to shew; looking up to the author and object of lights, and to the author and object of our faith for light and assistance.

In general; It is to believe all that is revealed in the holy scriptures of God in Christ, to believe the record that is given of him in his word, as 1 John 12, 13. To believe that Jesus Christ is the eternal Son of God, John i. 18. that he came out from the father; was r

and pacify his wrath, to make our peace, and to reconcile us to God: that he rose again from the dead, ascended into heaven; to prepare a place there for his people: that he sitteth at the right hand of God everlasting, to make continual intercession for us: and that he shall come to judge the world at the last day; and while he is absent from us in person here on earth, he promised to send his spirit the comforter into the world, to convince and convert all those which his father hath given him, to call them by his word, to quicken, strengthen, stablish, comfort and confirm them until he come again, "to take them to himself, that where he is, they may be also," John xvi. 1, 2. This is the record that God hath given of his son; "that whosoever believeth in him, should not perish, but have everlasting life;" John iii. 16, 36. Now, to believe in Christ, is to believe all this testimony of him. And also, out of a deep sense of our sin and misery, and sight of Christ's infinite excellency, all sufficiency, and willingness to save sinners; and upon his call to us in the gospel, to come unto him weary and heavy laden with our sins, heartily willing to except of the Lord Jesus upon his own terms, to take him for our only Lord, to give up our whole selves, souls and bodies, to his blessed government by his word and spirit in all things, and unfeignedly and unreservedly to enter into covenant with him, to become his, and his alone, and his for ever; and to rely

by reason of any loss, cross, disap-
distress, or affliction, that may be
we can but thus believe in Christ
and rely upon him, and trust in
hearts shall not be troubled.

Q. But what is that in Christ v
must act upon, to effect this cure
trouble when afflictions come upon

A. Such-like things (as I shewe
as are in God for faith to act upon;
these that follow :

First, Faith must be acted upon
gracious sweet nature of Jesus Ch
Lord Jesus is of a most loving and sw
he is love indeed, the son of his fat
and altogether lovely. His thought
believe in him. were thoughts of love

&c. So that, if there be any love in the head to the members, if any in the father to the child, if any in the husband to the wife, or in any near and dear relation, then sure, there is love, strong love, in Jesus Christ to all believers; for in him is the love all relations, and therefore he expresseth it under all these relations. He calls us his friends. He is of a most tender, a most merciful nature, full of bowels of compassion, and of tender mercies. It would be endless to express the loving nature of Jesus Christ to poor believers; which when a believer duly considers, ponders upon, and acteth faith upon, it cannot but support him under all heart trouble

Act your faith on Christ as yours, your Jesus he that died for you, he that sweated great drops of blood for you in the garden, wrestling and grappling with his father's wrath for you in your name and stead there, and upon the cross. Consider, that this your dearest Jesus now in glory, knows your souls in adversity; he seeth all the trouble of your hearts, he sympathizeth with you in all your afflictions, his heart, now in heaven, "is touched with the feeling of your infirmities" on earth, Heb. iv. 15. He hath human nature still, though glorified. He feels our losses, crosses, griefs, pains, and sorrows; his heart, his most tender heart is affected. O that we could but believe this! and thus consider with ourselves; here I sit solitary as a widow, or a widower, or childless, or fatherless; or motherless, or friendless; my family is broken, I feel

pains and sicknesses ; I am deprived of my liberty, my sweet relations and comfortable friends are laid in the dust ; I have none about me to counsel or comfort me ; I am brought low in the world, my estate is diminished, my honour and reputation lost, my pleasure gone, my flesh faileth me, my strength faileth, lovers and friends fail me, &c. Such complaints we are apt enough to make, and it may be worse than these : my God hath forsaken me, he hides his face from me ; I am compassed about with temptation, sad dejecting and distracting thoughts ; I am persecuted, banished from house and home, all my outward and inward comforts fail me. These have been the cases and conditions of God's dearest servants, as Job, David, Heman, and others ; but yet let not your hearts be troubled for all this ; ye believe in God act your faith on God, yea, and act it on Christ also : believe in Jesus, look up by faith unto Jesus your dear Lord ; whatsoever whomsoever you have lost, you have not lost your Jesus, your best friend, your heavenly husband : you have his heart, his bowels towards you still ; you have his eye, his tender watchful provident eye upon you still ; you have his ear, open to your cries still ; yea, you have his everlasting arms underneath you to sustain you still, for else you would sink. Oh then, act faith upon the sweet nature of Christ as your head and husband. " Can a mother forget her sucking child, that she should not have compassion on the son of her womb?"

Isa. xlix. 14. possibly she may: but can Jesus forget those whom he died for, and travelled for? No, no, he will not hide his face for ever, he will never forget his people. Your maker is your husband; and he is the father of mercies.

If we read these things, or hear them read, and do not apply them to our own souls by faith; if we do not meditate on them, and let them sink down into our hearts, if we do not pray earnestly that the holy spirit would bring them home, and lay them close to and fix them on our hearts, they will do us no good, yield us no comfort; therefore meditate on them, apply them, and act faith upon them.

Secondly, We must act faith upon the many precious attributes of Jesus Christ; all which will afford to faith much matter of support under all our heart troubles whatever. And these are exceeding many, I shall mention only some.

First, Jesus Christ is our advocate with the father, 1 John ii. 1, 2. One that undertaketh for us to plead our cause, in that highest court of heaven. If a man be sued in law, or be accused of any crime in any court, it is a great privilege to have a solicitor there for him, that is skilful and faithful, and powerful with the judge in that court. Jesus Christ is such an advocate, or solicitor, for us in heaven, he will plead our cause: and he is wise, he is the wisdom of the father; he is a great counsellor, and the only counsellor, none else can plead in that high court; and he is most faithful, he

is a "merciful and faithful high priest in all things pertaining to God," Heb. ii. 17. He appears for us in heaven, Heb. ix. 24. When a man is indicted in a court, and hath none to appear for him there, he is in a bad case; but all poor believers are in a better case, they have a blessed advocate to appear in the presence of God for them, he continually presents his blood, his sacrifice to the father for them, Heb. x. 10. And it is his will, to have that sacrifice accepted for our justification and sanctification. Christ prevails so with his father, that he always heareth him, John xi. 42, now if we can act faith on this blessed advocate in heaven, who is there always pleading for us, ever living to make continual intercession for us, Rom. iii. 25. presenting himself before God as our sacrifice and propitiation: when men accuse us, and our own consciences too: when we are deprived of our near and dear relations, distressed with pains and sicknesses, pinched with wants and necessities: I say, then for us to act our faith on this precious advocate at the right hand of God for us, interceding there for us, one who knows and feels all our misery, it must needs be a great support and relief to us, and the best remedy against our heart troubles: O that we could act faith strongly on this our advocate.

To have a friend in heaven, and such a friend, so wise, so powerful so faithful, so merciful, so sensibly affected with all our misery, so tender, so able, and so willing to

hear and help us ; I say, this is infinitely better than all the friends that ever we had, or could have on earth : and this friend ever liveth, and maketh continual intercession for us. And as this is matter of comfort in case of suffering, so in case of sin too. "If any man sin, we have an advocate with the father, Jesus Christ the righteous ; and he is the propitiation for our sins," 1 John ii. 1, 2. Faith acted on this blessed advocate, is the best remedy against heart trouble, in case both of sin and suffering.

Secondly, Jesus Christ is bread from heaven ; the true bread for souls, the bread of life, the water of life, John vi. 35, 48, 51. Now when poor saints are fed with the bread of affliction, and with the water of adversity, let them look up to Christ, and act faith upon him, he will be living bread, life giving bread, living waters to their souls, to revive their drooping, and to refresh their fainting spirits. By acting faith on this blessed Jesus the fountain of living waters, their souls shall be so satisfied, as that they shall never hunger more, never thirst more (that is inordinately) after the things of this world. When your souls want strength to bear your burdens, want comfort in your distresses, act faith on this Jesus, this bread of life, this water of life, and you shall be refreshed ; you shall have joy and peace in believing, Rom. xv. 13.

Thirdly, Jesus Christ is called "the son of righteousness and the bright morning-star ;"

Mal. iv. 3. Rev. xxii. 16, He is the fountain of righteousness and life, as the sun is of light ; he hath healing in his wings. "He was wounded for our transgressions, that by his stripes we might be healed," Isa. liii. 4, 5. and lxi. 1, 2. He was appointed to heal the broken hearted, Luke iv. He will heal our back slidings, Hos. xiv. 4. He is the great physician, he can heal all our spiritual and corporeal diseases. His blood, is an healing blood ; his spirit, an healing spirit ; his word, an healing word ; his promises, healing promises. He hath all healing virtue in him : he is the true brazen serpent ; could we but act faith on this Jesus, we should be healed of all our diseases. He is, the bright morning-star. We are in darkness, clouds and darkness upon our spirits ; many dark providences befall us, we see not our way many times, know not what to do ; now, let us act faith on Jesus, he will bring light out of darkness. We are under black fears and sorrows, and all dark night sometimes with us ; but if we can look up to this bright morning-star, he will enlighten our darkness, he will shine in upon our hearts, and scatter all those clouds, and give us a joyful morning.

Fourthly, Jesus Christ is called the "captain of the Lord's hosts, and the captain of our salvation," Josh. v. 14, 15. Heb. ii. 10. He hath the command of all the creatures, for he is *head over all things*, Eph. i. 22. over men and devils ; "all power in heaven and earth is his," Matt. xxviii. 18. O if we could

act faith on this almighty Jesus, our hearts would not be troubled for any thing. What can hurt us? What should we fear? Our blessed Jesus, our saviour, our husband, commands all things; he rules, and over-rules all things; no creature, no man, no devil, can act any thing against us without our Lord's leave. Believe in this captain, and let not your hearts be troubled, 'He will tread satan under your feet shortly,' Rom. xvi. 20. He will make all his and our enemies his footstool. Let us look by faith unto our captain, and keep our eye on him, and follow him wheresoever he goeth. Let us make him our leader, and by faith in him we shall be more than conquerors. He hath overcome the devil and the world for us, and he will evercome all our corruptions, fears and sorrows in us, and will shortly set his crown upon our heads. Christ is the captain of our salvation: "and in bringing of many sons to glory, he was made perfect through suffering," Heb. ii. 14. John xvi. last. Act faith in him who hath perfected our salvation for us: that work is done, and it was through suffering, to teach us to be willing to suffer also, to walk in his steps; for in the way of suffering he entered into his glory; and the very same way will he bring all his sons and daughters unto glory: So that while we are suffering for him, or from him, if we be his children, (which we may know if we have his spirit) we are in the right and ready way to glory. And then have we any cause to let our

hearts be troubled with sinful fears, cares, and sorrows? Have we any cause to be cast down and discouraged while we are following our captain, are making conformable to him, travelling the same way to heaven that he went thither, the same way to glory, the way of reproach, shame, grief, sorrow, fear, poverty, persecution, tribulation, desertion, the same steps that our Lord went to glory? O that we could but still keep our eye on Jesus, and often consider what way he went to heaven; and being our captain, we should shew ourselves his good soldiers, and be content to go the same way.

Fifthly, Jesus Christ is called the *consolation of Israel*, Luke ii. 25, a sweet name indeed. He is the only person that brings true comfort, being the fountain of the spring of all consolation; that one of a thousand, who gave himself a ransom for us. He it is that "comforteth his people in all their tribulations," 2 Cor. i. 3, 4. He it is that speaketh and giveth his peace to his people; and when he giveth peace, none can cause trouble. And it is his promise, that when he hath brought his people into the wilderness of fears and troubles, that they know not which way to turn, that then he will speak comfortably to them, will speak to their hearts, as the word in the original signifies, Hos. ii. 14.

I might largely shew here that Jesus Christ is the consolation of his people many ways; as by his coming from his father into the world to become our surety, to undertake for us, to

take our sins upon him and to make his soul an offering for our sins; and by his blood to purchase our remission, Ephes. i. 7. O how comfortable is a surety to one that is arrested, indicted and arraigned! How comfortable is a redeemer to a poor miserable captive! How comfortable is a pardon to a condemned malefactor! All this is Jesus to his people, and infinitely more. He is gold to make us rich, white raiment to cover our nakedness, eye-salve to make us see, Rev. iii. 17, 18. He is light, John v. 12. the light of life, the fountain of life, of spiritual and eternal life, no life but by him. And he hath assured us, that, "whosoever cometh to him, and believeth in him, shall have everlasting life, and shall not come in condemnation, John iii. 16. 36. He is afflicted in all our afflictions," Isa. lxiii. 9. And is not this a comfortable consideration? All his promises are as so many breasts of consolation, all his ordinances, means of consolation; his word, a word of consolation; yea, his rod of affliction, as well as his staff, is blessed for the comfort of his people, Ps. xxiii. He hath also promised to send his spirit, the comforter, to his people, "to abide with them for ever," John xvi. 7. Yea, Christ himself makes this his own special work also, to *comfort them that mourn*, Isa. lxi. 2. and hath *blessed those that mourn*, Mat. v. 4. that is, with godly sorrow, for, saith he, *they shall be comforted*.

How greatly then doth it concern us to believe in this Jesus, the consolation of Israel, &c

look by faith to this fountain of comfort, look to his office, look to his word and promises; beg him earnestly to send the spirit, the comforter, into your hearts: look to Jesus alone for all comfort, and draw from this spring by prayer, faith and meditation, all supplies of comfort; and 'let not your hearts be troubled.'

Sixthly, Jesus Christ is called a counsellor Isa. ix. 6. He is most wise; he is the "wisdom of the father: in him are hid all the treasures of wisdom and knowledge," Col. ii. 3. Yea, he is made of God our wisdom, 1 Cor. i. 30. So that when we are in doubts and darkness, perplexed with temptations, and know not what to do; when we are under sad and dark providences, and know not how to interpret them; when we are under various exercises, and know not how to answer God's ends in them, nor how to improve them; when we are in the dark, and know not the meaning of God's dispensations, nor the design of God in them; now are our hearts troubled in all such cases; but here is our remedy, this is the course we must take: act faith now upon Jesus, he is wisdom; he is a most wise and faithful counsellor, we may freely open all our cases and conditions to him; he will not betray us, nor bewray us, we may safely trust him with all the secrets of our hearts: and let us labour by faith to trust him for counsel in all cases; let us wait for his counsel, trust to it, and "let not our hearts be troubled."

Seventhly, Jesus is a redeemer, that is his

name: he came into the world on this very business, to redeem his people, to redeem them from all iniquity, Tit. ii. 14, "from this present evil world; from our vain conversations." He hath shed his precious blood to purchase us *we are bought with a price*, 1 Cor. vi. 20. We are none of our own, we are his, the purchase of his blood; and we may be confident that he dearly loves us, for he dearly bought us: and if he had not dearly loved us, he would never have given himself for us, Gal. ii. 20. That was the highest testimony of his love; "He loved us, and washed us from our sins in his blood," Rev. i. 6. He will redeem us from the wrath to come. O then let us act faith on our sweet redeemer, as Job did in the midst of all his troubles; I know, saith he, "that my redeemer liveth," &c. So may every believer say, although my friends and dearest relations die, my credit and estate dies; though my outward comforts all die, this supports me, that *my redeemer liveth*, and this our redeemer is mighty, mighty to save, able to save to the uttermost, Heb. vii. 25.

Therefore let us act faith on our dear redeemer, and upon his redemption; and let us believe that shortly the day of our full redemption will come, when we shall be delivered fully and for ever from sin, satan and the world; from all our burdens, fears and sorrows, temptations and tribulations.

I might mention many other sweet names and titles of Jesus Christ, which would be

food for faith to feed upon ; as, that he is the everlasting father, Isa. ix. 6. he hath pity and compassion for all his poor children, and power to help them, being the father almighty, and hath a portion for them too ; he is their portion, and hath provided for them " an inheritance incorruptible, undefiled and that fadeth not away," 1 Pet. i. 4. He is the prince of peace ; he giveth his peace to his people, even that peace that the world can neither give to them, nor take from them. When he speaks peace, none can cause trouble. He is our peace, and hath made our peace with God ; and it is he alone that speaketh peace, and creates the fruit of the lips, peace, Isa. lvii. 19. He is also our shepherd, therefore (said David) I shall want nothing, Psal. xxiii. 1. He is a fountain opened, a fountain of light, life, love, grace and truth. He is the head of his body the church. The husband, the bridegroom, his people are his members, his spouse. He is the " heir of all things, Heb. i. 2. In him dwelleth all fulness." He is the " king of saints, the rock of ages." Yea, he is all and in all. O beloved, had we but faith to act on this blessed Jesus, and on these his most sweet names and gracious attributes, our hearts would not be troubled into what condition soever we were brought. Could we act faith on Jesus as our head, husband and father, who is all fulness, all in all, could we doubt of having all seasonable supplies from him ? Let our faith but apprehend, apply and appropriate

Jesus as our blessed head, our most dear husband, and then consider in earnest who he is, and what he is: how mighty, how full, loving, pitiful, compassionate, tender-hearted, and kind; how ready to help, how engaged to us by many promises, and can we then take up such unworthy thoughts of him, as to think he hath forgotten us? Will he not timely support and supply us? Hath he shed his blood for us, and will he forget us? Are not all his people as dear to him as "the apple of his eye?" Zech. ii. 8. Surely it is our want, or the weakness of our faith, that causeth all our heart trouble. "O my poor soul how comfortably mightest thou live, if thou couldest live by faith? Lord, I believe, help, strengthen my faith." Could we but apply and appropriate Christ to our souls, and act faith upon those precious names of Christ, which are not as so many empty titles which are sometimes given to men, but they are real representations of that most dear love and tender affection, of that special care, mercy, and loving-kindness that is in Jesus towards all his poor children, that they might draw out the same for their strong consolation; and that they might trust in him, and not despond nor be dejected. Thus, if we can believe in Jesus, our hearts shall not be troubled.

Thirdly, Faith acted on the covenant of grace, whereof Christ is the mediator, and upon all his exceeding great and precious promises, will prevent and cure all heart-trouble.

Believe in the blessed mediator of the new covenant, who hath undertaken, not only on God's part, to see that his part be performed to us, but also is become our surety; undertaking for us, and by himself, to fulfil the whole law of God both actively and passively; *to fulfil all righteousness* for us, and by his spirit to enable us to fulfil the conditions of the covenant, working in us faith, love, obedience, and all grace.

In this sense God hath given Christ to be a covenant to us, Isa. xlii. 6. and his blood is the blood of the covenant, by which he rescueth poor souls that were prisoners to sin and satan, out of the pit of destruction, Zech ix. 11. By this covenant, upon Christ's shedding of his blood as a sacrifice for sin, and his performing all the work of mediation, and upon our receiving of him, and believing in him as he is offered to us in the gospel, God is pleased to promise to become our God, our reconciled father, to pardon all our sins, to give us his spirit, and all grace here, and glory hereafter. Now Christ, our blessed mediator, hath perfectly fulfilled all that God required for us, and in our room and stead; that is most certain, for he finished the work that his father gave him to do: and he hath made many sweet promises to us, that he will send the spirit into our hearts, to work faith in us, to receive him, and to apply the merit of his blood to us, to sanctify, and renew us thereby; and hath promised, that "whosoever

comes unto him, he will in no wise cast out," Mat. xi. 28. And all that come unto him, shall find rest to their souls. "That whosoever believeth in him shall be saved; that he will keep them, and none shall pluck them out of his hand. That he will raise them up at the last day," John x. 28. Assuring us, that he is gone to heaven, as our "forerunner to prepare a place for us there, and that he will come again, and take us to himself, that where he is, we may be also." Now, if we can but act faith on this Jesus, and on the covenant, whereof he is the mediator, and on his promises, applying them, and relying on them, our hearts shall not be troubled.

Besides, let us consider, there is not a passage of providence from God to us, but it comes through the hand of this mediator, 1 Cor. viii. 6, *All things are by him.* Put what you will in the hand of a mediator, and in his power, it must needs turn to the good of him, for whom he is a mediator. Now to support and comfort us in all our troubles, let us consider two things.

1. This mediator steps in between God's wrath and us, in all our afflictions; that no fury, or effects of it, may break forth from God on his people, for whom he is the mediator, that nothing but fatherly love may be in the chastisement, and if love send the affliction, whatever it be, to try and purge, &c. there can be no hurt in that affliction. A-

in, our mediator interposeth, either to hold off the smart, or to allay and mitigate it, so that it shall not distract; Dan. iii. 25. no, no hurt.

2. He steps in to uphold us, and to strengthen our weakness enabling us to endure. Phil. ii. 4, 12, 13. It was the Mediator that did strengthen Paul; "The Lord stood by me, and strengthened me," said he: faith acted on the blessed Mediator, eyeing him, and believing that our afflictions come through his hands, in his who loved us, and died for us, our nearest friend, and who hath all power in heaven and earth, must be a mighty support to us in all our troubles.

Fourthly, Let faith be acted on the word of Christ also; ye believe the word of God, believe the word of Christ also; his mouth is mo-

me." Rev. iii. 18. This is but a taste of those sweet clusters of most refreshing grapes which hang upon the boughs of the gospel ; let us take frequent view of what lies upon record in the evangelists, and often read over the manifold promises of grace that fell from the sweet mouth of our blessed Lord, and meditate, and ponder, and consider of them, and act our faith upon them, and we shall find comfort in them ; his words drop as an honey comb ; his words are spirit and life. More particularly,

First ; Our faith must be acted upon Christ's word of precept, his word of command in time of trouble : " Fear not him that can kill the body, but him that can cast both soul and body into hell, Luke xii. 4, 32. Fear none of those things which thou shalt suffer. Let not your hearts be troubled, nor let it be afraid. Rejoice when men shall persecute you, &c. Luke xxi. 19. In patience possess ye your souls ;" with many such. Now christians must yield up the obedience of faith to such commands, and urge them upon their hearts, charging themselves to obey them, saying, O my soul, my Lord hath forbidden me to fear, to be troubled, to be thoughtful, to be dejected, &c. he hath commanded me to be patient yea, to rejoice in my suffering ; he is my Lord, and I must obey him, I must keep his commandments, else I cannot love him : I must keep his sayings, or else I cannot be his disciple ; if I keep his commandments, he will

oul, Jesus Christ is my *king and law-giver* must obey him ; he is my *prophet* also, " we must hear him in all things whatsoever he shall say unto me." I have taken him for my Lord as well as for my saviour ; my king to rule me, as well as for my Jesus to save me ; for my prophet to teach me, as well as for my priest to satisfy for me. O my soul, consider " he is the author of eternal salvation only to those that obey him." Thus applying the commands of Christ to ourselves, and urging his authority upon our hearts, it will help us to bear up under our troubles.

2dly. Act faith upon the promises of Christ of which somewhat was said before. He has promised to be always with us ; to send us a comforter, to manifest himself unto us ; that he " will not break the bruised reed, nor quench the smoking flax," Matt. xix. 29. That he will give us an hundred fold for all our sakes. That he will gather us

these wills of salvation, we should find sweet support under all our troubles.

Sdly, Faith acted on the word of threatening, may put a stop to heart trouble; Jesus Christ hath dreadfully threatened those that love father or mother, son or daughter, more than him, or their own lives; and those that are ashamed of him, or his word, and those that fall from him, and those that hear his sayings, and do them not; and those that are fruitless branches, &c. Matt. x. 37. Luke xiv. 26. Mark viii. last, John xv. 3.

Faith acted on the examples in the word of Christ, especially his own example, learn of me, saith he, "I am meek and lowly in heart," Matt. xi. 29. He was as a "lamb dumb before the shearers," 1 Pet. i. 21. and we must follow his steps. We have also a cloud of witnesses, the examples of the primitive christians, who bore all their troubles with patience, and holy courage; and we are expressly commanded to be followers of them "who through faith and patience inherit the promise," Heb. vi. 12 Thus faith acted on the word of Christ, will help against all heart trouble.

Fifthly, Faith acted on the work of Christ, will either prevent or cure heart trouble. And that again, if faith be acted upon the work he hath done for us already, and upon the work he is now doing for us in heaven, and upon the work he is now doing in us on earth, and upon the work he will do for us, and in us, and upon us at the last day. All which works of Christ, if we act our faith on them, we shall not be

much troubled in our hearts. Believe also in Christ; "believe me (saith he) for the work's sake," John xiv. 11.

1. Faith must be acted upon that great and glorious work of Christ for us when he was upon earth, that work which his father gave him to do in the days of his flesh, as our redeemer, and that in doing and in suffering; for he came to do the will of God by his obedience, as well as to suffer it by his satisfaction and this is his state of humiliation. He assumed human nature, entered the virgin's womb, was born here, yet without sin. He lived on earth a time, doing good, and healing all manner of diseases; spent most of his time in preaching, praying, fasting, and revealing to men the whole will of God for their salvation, and fulfilling all righteousness. He professed he "came not to do his own will, but the will of him that sent him," John vi. 38, 39. And saith he, "this is the father's will which sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." A comfortable consideration indeed, and a cure for our heart trouble. That our Lord Jesus will raise up all our dead, dear relations and friends, now rotting in their graves. "All that died in Jesus, will Jesus bring with him," 1 Thess. iv. 16, 17. And this also is the father's will, that every one that seeth the son, that is, every one that by faith receiveth and believeth in the son, shall have everlasting life. Now, to accom-

plish and finish this will of the father, was the whole work of Christ upon earth, even to draw poor souls unto him, to work faith in them by his word and spirit, to fulfil the whole law of God for them and in them, Rom. viii. 4. And to begin and finish the whole work of our redemption. Faith acted on this work of Christ upon earth for us, in the several parts of it, "he being partaker of flesh and blood with us, to deliver us from him that had the power of death, that is the devil: and to free us from the fear of death, by which we were always subject to bondage," Heb. 2. I say, if we can act faith on these works of Christ for us, we shall have no cause of heart trouble.

Let us consider, that our blessed Lord denied himself on earth, and was well pleased not to have his own will, nor to do his own will, but referred himself entirely to his father's, what reason have we, poor worms, to be troubled when our wills are crossed? Let us in heart and life say as we pray, "thy will be done on earth as it is in heaven," Matt. vi. 10. And when the will of God is done upon our families and relations, let not our hearts be troubled, but let us imitate Jesus Christ in our submission to the will of God, making it our work on earth to be doing all the good we can, and so to put him on, and walking as he walked, and not to be troubled.

Secondly Faith acted on Christ's suffering

Hearts' Ease

ment and satisfaction to the law and
justice of God for us, Rom. iii. 25.

This was the great work of the transcen-
dent love of Jesus Christ: when he was upon
earth, when he "travelled in soul, drank of
the brook in the way," Psal. cx. 7. that black
current of wrath and curses that lay in the
way betwixt our souls and heaven, which
stopped up our passage thitherward, and made
it utterly impossible for us: but Jesus made
passage by his blood, that his redeemed might
pass through. So great were his sufferings in
this world for us, that they made him cry out
my God, my God, why hast thou forsake
me? offering up strong cries with tears
Matt. xxvii. 46. Heb. v. 7.

Now then, let us act our faith on the suffer-
ings of Christ here on earth, and believ

ferings on earth; his whole life being a life of suffering, he knew what trouble meant, he was acquainted with grief, he knew what it was to lose a friend; for in his greatest trouble, all his disciples, (whom he calls his friends) forsook him and fled, "and being tempted himself, he knows how to succour them that are tempted," Heb. ii. 18. and iv. 15. He hath a feeling of all our infirmities. Let us labour to act faith on Jesus, and our hearts will not be troubled.

2. But his great suffering work for us, was his work of satisfaction. "All our sins being laid on him, it pleased the Lord to bruise him, and to put him to grief, and to make his soul an offering for sin. He poured out his soul unto death, was numbered among transgressors, Isa. liii. 6, 10, 12. Was made sin for us: he bare our sins on his own body on the tree; was made a curse for us, 2 Cor. v. 20. Gal. iii. 10." suffered the wrath of God for us, to deliver us from the wrath to come. O blessed Jesus! when our sins were upon him, he was sore amazed, groaned, was exceeding sorrowful, even unto death; he was in a bloody sweat, in a bitter agony in the garden; he was falsely accused, unjustly condemned, and then barbarously crucified, suffering that cursed and cruel, shameful and painful death on the cross, and all as our surety, and as a sacrifice to God for our sins. "Christ our passover was sacrificed for us," 1 Cor. v. 7. to make

his providences, by every loss and all our afflictions, as, 2 Cor. iv. light afflictions which are but for work for us (that is by the way of p a far more exceeding and eterna glory." Jesus Christ is in the w the rod, he is all in all: he is st squaring, fashioning and working b word and rod, upon his people, to more and more comfortable to square them as stones for his buildi them habitations for himself, tem holy God to dwell in, and that may delight to dwell in them he make them fit to dwell with him glory. Now let us labour to act o those blessed works of Christ in us, that he is thus working in us, eve all our afflictions, and labour to f these gracious works carrying on

my father's house are many mansions; I go to prepare a place for you." A place in heaven is infinitely better, and more to be desired than the best place on earth. A place in the father's house, in the highest heavens, in the glorious paradise above, that is the place of all places, there the great and glorious God dwells, there blessed Jesus dwells. O that *new Jerusalem, the city of the living God*, that is the place indeed, *that house not made with hands, eternal in the heavens*, 2 Cor. v. 1, 2. Some think that Jesus went locally into hell, but we are sure he went locally into heaven; and we know for what he went there, for he hath told us, it was to prepare a place for us there. Here below all places are full of darkness, snares, temptations, fears, dangers, persecutions; but that is a place of perfect peace, perfect rest, of light, comfort, joy and consolation. Here we are pilgrims and strangers, there is our home, our father's house. Here we have *no continuing city*, 1 Cor. iv. 11. no abiding place. Christ's people here in this world, many times, have no certain dwelling-place, but are driven from house and home, forced to fly from one city to another, from town to country, from one kingdom to another; constrained to wander from place to place; while others abide in their habitations, they must seek their quarters where they can find them, a while under one friend's roof, a while under another's; which is no small affliction to them that feel it, though others say it not

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fastly upon those invisible and eternal things, we should more quietly and comfortably bear our present troubles, yea, and rejoice in them. And when we can act our faith upon that place and state above, and conclude our title to it, by our interest in Christ, then our hearts will not be troubled.

Also this consideration should preserve us from heart trouble and sorrow for the loss of our dear relations which died in Jesus, for that they are gone home to their father's house, they are arrived at their harbour, they are safely housed, they are where they would be, they are gone to the place that their beloved Lord went to prepare for them, "to that city of God, to the general assembly of the first born, whose names are written in heaven &c." Heb. xii. 23. They would not exchange their place now for the most stately and most magnificent place in the whole world. O could we but realize by faith that most happy state and place where our deceased pious friends are gone, our hearts would not be troubled for them.

And this may comfort us also under all our present sufferings and sadnesses, that ere long we also shall go to that place, to that city above, which God hath prepared for us. Our Lord assures us, that "he will come again, and take us to himself, that where he is, we may be also;" O could we believe this, we should say, come, Lord Jesus, come quickly.

Fourthly, Our faith must be acted upon

the work that Christ will do for us, and in us, and upon us in heaven at the last. It is above all our understandings to conceive what glorious works Christ will do for us and in us at the last day. "It doth not yet appear what we shall be," 1 John iii. 2. There shall be a day of the manifestation of the sons of God. The poor despised saints, all black and cloudy here, covered with shame and reproach now shall then be manifested to be the Lord's Jewels: that will be a day of their full redemption, both of soul and body, their wedding and their solemn coronation day; then their blessed redeemer shall publicly own them and bid them welcome to his father's house, saying, "come ye blessed of my father," &c. Mat. xxv. 34. Then will Jesus put the crown of glory, of righteousness, and of life, upon their heads. Then will Jesus "present them to his father without spot, or wrinkle, or any such thing;" Eph. v. 27. Then will he make their (own) vile bodies (subject now to various corruptions, to vile diseases, to vile abuses and to a dissolution at death) like unto his own glorious body; and their souls shall be like to his, to their full satisfaction. The poor disciples of Christ shall have their sins removed and put to all their heart troubles, sorrows, fears and cares. Then their hearts shall be full of joy, and their joy no man (nor devil) shall take from them. Sorrow and sighing shall flee away, and they shall enter in, into that *lasting rest*; and into that unspeakable

state which was purchased by the precious blood of Jesus, and by him prepared and possessed in our names and steads. All our dear relations that died in Jesus are already entered, Christ their dearest Lord, hath wrought this glorious work on their souls already; they are triumphing, singing hallelujahs in the highest heavens: while we are fighting, sighing and sobbing here below, they are with blessed Jesus above according to his prayer for them, seeing his glory, and participating of it. Thus much for the work of Christ, upon which our faith must act, that our hearts may not be troubled.

Sixthly, Our faith must act upon the will of Christ, in order to the preventing and curing our heart troubles, fears and sorrows. What is the will of Christ? It is his will that his peoples heart should not be troubled nor afraid as in the text? It is his will, that in the world they should have tribulation, but yet, that they should be of good cheer. It is his will that in their patience they should possess their souls, and not faint nor be discouraged. It is his will they should be sanctified, and that all their afflictions should promote their sanctification. It is his will, that although he love them, yet to rebuke and chasten them: and when he doth so, that they should be zealous and repent. It is his will, that they should deny themselves, and take up their cross daily and follow him. That they should fear none of those things that they

that all his poor disciples, after they had waited a while, may be with him, and behold his glory. Thus if we do the will of Christ, and labour to acquiesce in it, we shall procure us freedom from heart trouble.

Lastly, Our faith must be according to the ends and designs of Christ in all his providences towards us; and these are all very good and gracious. The argument he himself used to cure the trouble of his disciples for his departure from them, viz. that he had good ends in view for them; his end was, to give them a better place than they found here, a place in heaven, in his Father's house. And his end was to see

them his end in going away, to wit, that he might send them the comforter; he would remove from them a great mercy; the greatest earthly mercy that ever they enjoyed, which was his personal presence; they must part with so dear and near, so sweet, so loving, so faithful a friend as himself, was to them: and could there be a greater loss? for this sorrow had filled their hearts? But he tells them, it was to make way for a greater mercy, which was, to send them the comforter, in all the saving and miraculous gifts of the Holy Ghost, by which they should be able to do greater works than he himself did, John xiv. 12. which was a greater mercy than his bodily presence with them, and with this he calms and quiets their minds. Now if we can act faith upon the blessed ends of Christ, in removing our earthly comforts from us, which are, to bestow upon us better mercies to give us more of his spirit, and of the graces and comforts of it, our hearts would not be troubled, could we believe, that Christ's end in all his chastisements, is, to prepare us for that place in his father's house, it would comfort and support us. His ends are very good and that should quiet us. So long as the people of Christ enjoy most of the comforts of this world (I speak it by sad experience) commonly they enjoy least of God, and of his spirit; and usually when Christ takes away their earthly comforts, then he manifest most of himself, and of his tender love to them: he

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right, title, claim, propriety and interest to, and in God and Christ; faith makes all the believer's own. Believe, and all is thine. This is the language of faith, my God, my Lord, my Christ, my Saviour, my Redcemer; and this quiets and satisfies the soul fully, or nothing in heaven or earth can do it; when it can thus act its faith on God and Christ. So was David cured of his great troubles, 1 Sam. xxx. 6, He encouraged himself in the Lord his God, his God in Christ; so in that pregnant text, 1 Sam. xxiii. 5. His interest in God's everlasting covenant, (whereby God was become his God in Christ) he acted his faith upon, and that satisfied him: so, Mich. vii. 7. Psal. xxxvii. 25, 26.

Either God is ours, or he is not; either Christ is ours, or he is not; if God and Christ be not ours, we have cause enough of heart-trouble, cause enough to mind our danger, and to be troubled at our very hearts, that we are in such a woeful case; and should now above all things labour after an interest in God and in Christ; whatever our losses in the world be, this dangerous state of our souls should be most minded, and speedily looked after above all things.

But if God be ours, and if Christ be ours; if we have chosen God for our portion in Christ; and if we have rightly and truly received Jesus Christ the Lord, for our only Lord and Saviour; and have unfeignedly given up our whole selves to him; then may we say

what cause of any heart trouble? If God be ours, if Christ be ours, all his ours, life and death ours: what if we want relations, friends, honour, wealth and health, is not all-sufficient God enough? Is not Jesus whom God dwells all fulness, enough to satisfy the want of all? This God proposed to Abraham, I am thy God; and to Israel, It is I. Jesus Christ is all and in all; and if he be yours, all is yours; God and the good of both worlds are yours; and what do you desire more.

Secondly, Faith exercised in holy dependence in, and reliance upon God, and the promises, will prevent or cure heart trouble. David was cured both ways, Psal. xxxi. 11, 12, 13, 14, 15. v. appropriating God to himself, and by trusting in him: "I trusted in thee, O Lord; I have said, thou art my God." Psal. cxviii. 5. For God

to "keep them in perfect peace, whose minds are stayed on him, because they trust in him," Isa. xxvi. 3. diffidence is the cause of all disquiet; no true rest can be had, nor quiet to our minds, but by confidence in God, Psal. ii. last. O the blessedness of those that trust in Christ. God in Christ is the only fit object of our confidence in all our extremities. A believer hath a God to go to in all his troubles, an all-mighty and loving father in Christ; and this should be our comfort, that we are in covenant with him that rules the world, and hath committed the government of all things to his son, our dear Redeemer, who hath bought us with his blood; and we may be sure that no hurt shall befall us that he can hinder; and what can he hinder, who hath all power in heaven and earth, and that hath the keys of hell and death, unto whom we are so near, that he carries our names on his heart, and who will in his due time make all the world know that his people are as dear to him as the apple of his eye.

Trust then, depend and rely upon God in Christ, and by an holy confidence, resign up your will, to his will to do what he would have us do; to be, what he would have us be; to suffer, what he would have us suffer; and then heart trouble will cease, and sweet peace cometh: when having trusted all with God, we can in heart say, Lord, if thou wilt have me poor, disgraced, imprisoned, diseased, deprived of my dearest friends; I am content

goodness, love, mercy, and faithfulness
in Christ for us to trust in, and rely
bottom and foundation strong enough
our confidence upon, in all storms and
God hath also made many exceeding
and precious promises in his word, an
naked promise, but he hath entered in
nant with us, founded upon full satisfaction
by the blood of Jesus, and confirmed
an oath, Heb. vi. 17. and to this covenant
sealed by the blood of his son, he hath
the seals of the sacraments; and all true
the heirs of the promises, namely, all true
lievers might have strong consolation,
cured of all their heart troubles.

Upon this sure foundation then we
faith act in an holy confidence in God
in Christ the soul being taken off from
other objects, carried, out of self, unto
and Christ: who presently (as soon as

ting it to God in Christ; from whence it draws virtue and strength, to subdue whatever troubleth its peace. For the soul is made for God, and never finds rest, till it return unto, and settle and center itself upon him again. And that we may thus place our confidence in God and Christ for all supplies, we must most earnestly beg, cry, and seek to God for grace and strength so to do; we must trust in God alone, for all things,* and at all times; and thus by appropriating God to us; and Christ to us, and placing our confidence in them, we may be cured of all our heart troubles.

The Application.

1. For information. These inferences follow:

First, If faith acted upon God in Christ be such a remedy against heart trouble; then surely, faith is a very precious, a very excellent thing; a grace of very great worth and value, and of great use and efficacy: it is precious faith indeed, the very trial of it is more precious than gold, 1 Pet. i. 7. Precious for its author, the Lord Jesus; for its object, precious Jesus, and all the exceeding great and precious promises, the purchased inheritance: for its offices, it unites us to Christ, gives us title to eternal life; it supports under all afflictions: prevents or cures all heart troubles; and precious for its end, which is the salvation of our souls, Eph. iii. 17. Heb. i. 39. 1 Pet. i. 9.

This grace of faith is of a transforming, spiritual nature; and the soul of a believer,

God in his word hath revealed the great design of God in all his works, and how he sends upon his people, effects in them the exceeding vanity of the things of this world, to imbitter the things of this world, to wean their hearts from them, to take things out of request with them, to make them see, that there is no true and solid satisfaction for the soul to be had in the things of this world, and to make them see, that true happiness and contentment is to be had only in God and in Christ alone, for which we were created, redeemed, and saved. The great work of faith is, to take our hearts from the creature, and fix and settle them on God and Christ the true foundation. When our hearts hang loose from the creature, and when they do not cleave to the creature, and when they fail, our hearts are troubled: 1

&c. The settling of our hearts upon God in Christ; trusting all there, is the best means to cure our heart trouble; and thus faith doth and therefore it is precious.

Secondly, It follows from the promises, that the want of faith in God, and in Christ, is the great cause of all our heart troubles, despondencies and disquietness. Could we but act our faith strongly on God and Christ, as our God in Christ, our troubles would be prevented or cured: for by faith the soul looks up to God in Christ, through the promises, looking off from all other supports, unto God for all supplies, for the removing of all evil felt or feared, and for the obtaining of all good promise and needed; and by this exercise of faith, the soul is raised up above all discouragements and disquietments: but where this faith is wanting, or the lively exercise of it suspended, there the soul sinks under heart troubles. But of this somewhat was said before.

Thirdly, Hence also we may clearly see the absolute necessity of getting faith in God, and in Christ; and of acting it, and living by it: there is no living quietly and comfortably without it, no standing under our burdens, no bearing with patience and cheerfulness our losses and crosses without this faith; no joy and peace, but by believing; by faith we stand.

Fourthly, Then the things of the world are not to be trusted to, nor trusted in, for con-

2. That in this blessed being are the Father, Son, and Holy Ghost, the object of our faith.

3. Faith must always act on God and not otherwise ; for in Christ God reconciles the world. In Christ, God becomes our friend, is at peace with us ; by Christ the communion between God and us is taken away. Christ God becomes our father, John 1. 12. Gal. iii. 26.

4. Faith is acted by meditation on the word of God, considering of, and applying, and approving of God in Christ to the soul, laying hold on all that God is, and to all that God can do for his own.

5. It must also act upon the promise of God in his word, and upon God as he is revealed in them. God hath opened all his counsel unto us in his word, making many sweet and exceeding great and precious promises. 1. Peter 1. 4. and also he hath made a covenant

and of all things needful in the way to the kingdom, that we shall want no good thing, and that all things shall work together for our good, &c.

Lastly, That our hearts may not be troubled, but fully satisfied and comforted, we must by faith lay hold on God, take hold of God's strength, which is his mercy in Christ: and most solemnly, most considerately, and most sincerely take God for our God in Christ, and actually enter into covenant with him: this covenant is founded upon Jesus Christ, his satisfaction and righteousness; and therefore we must also believe in Christ, taking him for our only Lord and saviour, receiving him by faith as he is offered to us in the gospel, to be all in all to us.

As God offers, so faith receives; God offers himself in Christ, and so faith receives him. God doth, as it were say, in the gospel, O poor lost sinner, come to my son Jesus, take him for the only Lord and saviour; and by him come to me, and take me for thy God and father: and by faith the poor believer echoeth back, my Lord and my God, I humbly and heartily come to thee, accept of thee, close with thee: and so by faith the believing soul becomes one with God and Christ; and hereupon the soul by faith cleaves to God and Christ, and unfeignedly, and unreservedly, resigns and gives up its whole self to God in Christ, taking God in Christ for his, and entirely surrenders up itself to be the Lord's. "My beloved

is mine, and I am his." Now faith thus acted, will certainly cure all heart troubles.

In order then to obtain solid comfort in all our distresses, let us carefully look whether these acts of faith have really passed upon our souls : have we thus actually, understandingly, and sincerely believed in God, and in Christ ? Have we unfeignedly entered into covenant with God in Christ ? Can we conclude that God is our God in Christ, by our being his ? If we be entirely his, he is ours for certain, 1 John iv. 19. Cant. ii. 16. If we place all our happiness in him, Psal. lxxiii. 25. If we give him the throne in our hearts, subjecting our whole selves to his government, making God in Christ all our love, our trust, joy, desire, delight, fear, our all, cleaving to him alone and above all, depending upon him as our chief good ; contending ourselves with him as all-sufficient for us, resigning up ourselves to his good will, to be, to do, and suffer what he will : if we can and do engage ourselves to sincere obedience, that none of his commandments be grievous to us : if in all things we give Christ the pre-eminence ; if we have received the spirit of Christ, as Rom. viii. 9. Gal. iv. 6. which joins us to him, and makes us one spirit with him, and which is a spirit of adoption, whereby the soul seeing his interest in God as his father, can freely go to God in all his straits. If we have the graces of the spirit, as "love, meekness, patience, humility, &c." If we have a resemblance of our father in us, a likeness of disposi-

tion to God and Christ, the image of God, the life of Christ manifest in us : if we do side with God, and his cause, in evil times, so that we are willing to part with all things for Christ's sake, and at his call ; if it be thus with us in the main bent and constant frame of our hearts, and in the sincerity and integrity of our souls, our consciences in the sight of God bearing us witness that thus it is with us, then may we upon good grounds conclude, that God, the all-sufficient God, is ours, and Christ Jesus who is all fulness, is ours, and then our hearts should not be troubled. And to prevent and cure all our heart trouble, we must act faith on all these things, in God and in Christ, which I mentioned before, and which would be too long to repeat again here ; therefore I earnestly desire you to look back and view over those several particular things considerable in God and in Christ, applying and appropriating them to ourselves, and we shall see we have no cause of heart trouble. If the great God be ours, and the Lord Jesus be ours ; if we have no husbands, nor wives, nor sons, nor daughters, nor health, nor wealth, we have enough to content and satisfy our souls for ever.

But to draw to a conclusion, that there may be an effectual cure of all our heart trouble whatever our distress may be, let us labour to act faith on Christ, in considering and believing.

1. "What he is. 2. Where he is. 3. What he hath declared. 4. What he hath promised ;" and all within the confines of this text, ver. 2, 3.

First, Let Christ's disciples labour to what Christ is, and who he is. He asked his disciples this question, Matt. "Whom say ye that I am? Peter an thou art Christ, the son of the living know in whom I have believed," sa apostle; and that supported him; and "knowledge of Jesus Christ his Lord, he ed all things but dung and dross," Ph To believe all things that are written of is not enough; but to believe in him, is to receive him for our only Lord and John i. 12. Col. ii. 6. and "actually, u edly, unfeignedly, and heartily," to giv whole selves unto him, taking him for solute Lord, our head, our treasure, an and believing "he is all that to us t That he was made sin for us, made righteousness, sanctification and rede us." That he is indeed our husband, our high priest, our surety, our ranso deemer. "That he hath loved us, a us in his blood. That he was deliv death for our offences, and rose ag justification." That he hath made with God by the blood of his cro chased our pardon, and an inheri with the saints in light: and that in him we shall have everlasting li 16, 36. I say, this is to believ and such as thus believe in him l *of heart trouble.* And thus we *in him, and it is the great co*

God to believe in him, 1 John iii. 23. and the positive command of Christ himself in the text, believe also in me. And he that hath this faith, hath Christ, 1 John v. 10, 12. and "hath life, eternal life, John vi. 47. Verily, verily, I say unto you," (saith Christ, the eternal truth himself) "he that believeth on me hath everlasting life." He hath it *in pretio*, in the price of it, that was punctually paid down upon the cross, therefore called the purchased possession; he hath eternal life in promises, in the promises of it; it is promised to every one that believed, God that cannot lie hath promised it, Tit. i. 1, 2. and he hath it *in primitiis*, in the first fruits of it, the saving graces of the spirit, which in some measure every true believer hath, 2 Cor. v. 5. Ephes. i. 13, 14.

Now, he that thus believes in Christ, Christ is his; and all that Christ hath done, and suffered, and merited, is his, he hath right and title to it; for by faith he is become the child of God, Gal. iii. 26. "We are all the children of God by faith in Jesus Christ. And if we be Christ's then are we the heirs of the promise, Gal. iii. 29. Yea, heirs of God, and joint heirs with Christ," Rom. viii. 17. Yea, then "all things are ours, 1 Cor. iii. 21, 22, 23. All is ours," if we be Christ's, whether Paul, or Apollos, or Cephas. All the gifts, graces, labours, prayers of all gospel-ministers, all gospel ordinances are ordained and designed for our good, Eph. iv. 11, 12, 13. for the gathering of us in, and for the perfecting and

building of us up in Christ Jesus, until we all come to heaven. The world is ours; the good and evil of it, the bitter and the sweet of it, the comforts and the crosses of it, the gains and the losses of it, the love and the hate of it, the smiles and the frowns, the friends and foes in it; all is designed for, and shall further promote our spiritual and eternal welfare. Life is ours. All the troubles, sicknesses, pains, evil tidings, persecutions, disappointments, losses of relations, shame, reproach, or whatever attends this mortal life, shall be sanctified and blessed to us for our good. Yea, death is ours, that shall be our advantage, our gain, that shall put a full end and period to all our sin and suffering, and be a door of entrance for us in glory in our father's house. Or things present, our present fears, sorrows, miseries, infirmities, &c. shall be so ordered and over-ruled by the wisdom and love of our father, that they shall all help us onward to heaven. And things to come are ours, all that glory to be revealed, that saints everlasting rest that is prepared for the people of God, that crown of righteousness, of glory, and of life; that kingdom of glory, that unspeakable, that inconceivable state of happiness and blessedness which Christ our Lord hath purchased by his blood, all this is ours also. But how come we to have a right and title to all this? Why, saith the apostle, thus, ye are Christ's and Christ is God's." *As sure as Christ is God's, so sure, if you be Christ's, all is yours: and, as I have proved, if*

we be true believers in Christ, then we are Christ's, we are his members his spouse, his children; and then, what cause have we to be troubled at any thing, or in any condition? What cause hath such a soul to be dejected, whatever crosses or losses do befall him? Is there not enough in Christ, in the promises, in the purchase of Christ? Is there not enough in heaven, in all that glory, to quiet, content and fully to satisfy our souls? O my beloved, (and O my base and faithless heart) it is our base unbelief that doth us all the mischief, that spoils our peace, that hinders our comfort, and makes us walk so heavily. O let us bewail this God-dishonouring sin, this peace-destroying sin, and let us, who have received Jesus for our Lord and saviour, believe that he is ours indeed, and that we are his indeed, and then act our faith upon him, and our hearts shall not be troubled.

Q. But may some say, its true, if Christ be ours, all is ours, we believe that. But how shall we know that Christ is ours?

A. Briefly thus. If we be Christ's entirely, and sincerely Christ's, then Christ is ours; I am my beloved's, and my beloved is mine, Cant ii. 16. and vi. 3. Her being Christ's, was a sure evidence to her that Christ was hers. Now it is not very hard to know whose we are, whether we be Christ's or our own, Christ's or the world's, Christ's or the devil's. Let us take a little pains in trying and searching ourselves, the master requires it; whose are we;

husband ; have we passed over
ed up our whole selves to Christ,
dies, all our concerns ; have we
hearts, heads, tongues, time, &
Liberties, relations, and all to
we done sincerely ? then we
Christ upon his terms. If we b
not our own, and live unto Chr
ourselves, Rom. xiv. 9. 1 Cor.
ii. 20. and are content that Chr
pose of us and ours as he plea
always labouring to be more
him, and still longing for more a
munion with him, &c. Then m
good grounds conclude that C
If we be his, he is ours.

Again if we truly believe in
he is ours, for it is by faith tha
him. and are united to him. a

Christ, and thou hast the witness in thyself that he is thine, and that thou art his.

Q. But how shall we know that have true faith, and that we do truly believe in Christ ?

A. Briefly, thus ; if we have been made sensible of our lost condition by nature of our misery by sin, of our unbelief ; if we have found it an hard work to believe ; if we have been made weary and heavy laden with sin, so as to be truly willing to part with all sin ? if we have been convinced of our absolute need of Christ, and of his incomparable excellency, of his all-sufficiency, and willingness to save us ; if Christ be most precious to us, if these convictions have been powerful in us, to drive us from ourselves, and the creature, and sin : if we have hereupon been persuaded and enabled sincerely to come unto Christ upon his call in the gospel, to accept of him upon his terms, and to receive him, as he is offered to us in the gospel ; if our whole hearts have opened to him, and closed with him, and we have given up our whole selves entirely to him, and taken him for our only Lord and Saviour, as the only way to God, and do most sincerely resign up ourselves to his government, trusting in him alone, and relying upon him for life and righteousness, for grace and glory ; then we do believe in him, then have we this true faith ; which is further to be known thus, that it worketh in us true sincere love to him, and to all that is his, his word, his people ; your hearts will run out after him.

the newness; it doth crucify you
world; it doth crucify you
world, it works true repentance, and
you to overcome the world, and to realize
glory of heaven, and to bear us up
the troubles in our way thither, as in that
to the Hebrews, enabling us to trust
trust ourselves, our souls and bodies,
our concernments with Christ: by it
we shall stand, by it we walk, by it
and hold on, and hold out in followi
lamb to the end of our life. Heb. x. 4

Now certainly he that thus believeth
Christ, hath no cause of heart trouble
quietly submits to the good will of his
Christ under all the dispensations of
dence, while he is here in this vale
until he come home to his father's
peace, where he shall meet his dear
and an hearty welcome, O this
precious faith in Christ will conc
moderate all our work
and with ee

I dare affirm, that if any thing bring hearts ease in heart trouble, this will do it. So long as our faith holds up in act and exercise upon Christ, we shall be free from heart-trouble; but when our faith fails, our heart troubles prevail; as when Moses lifted up his hands, (and his heart too by faith) Israel prevailed; but when his hands were down, Amalek prevailed. Faith and heart trouble are like a pair of balances, when one goes up, the other goes down; faith is the counterpoize of trouble of heart. Believe then in Jesus, act faith on him, and that will prevent or cure heart trouble. Continue in the faith, and your heart troubles will cease; believe what Christ is, and what he is to us.

Secondly, Let us believe in Christ and believe where he is. As to his essential presence, he is in heaven, at the father's right hand, making continual intercession for us to the father, Heb. xii. 2, 3. Heb. vii. 25. He is our advocate with the father, 1 John ii. 1, 2. pleading our cause, presenting all our services, perfumed with his own righteousness, and resenting and feeling our infirmities, sorrows and sufferings, sympathising with us, in all our afflictions he is afflicted, Isa. lxiii. 9. He knows all our troubles, trials, temptations, sickness, losses and miseries. Jesus himself knew, when he was on earth, what it was to lose a friend; he wept when his friend Lazarus was dead. He is a most tender-hearted Saviour, a most merciful high priest, he sees

and feels now in heaven all the miseries of his people upon earth, and pleads for them there ; believe this, and let not your hearts be troubled.

And as to his spiritual and providential presence, he is always with his people on earth ; he is in his people, Christ in you the hope of glory, Col. i. 27. He is in his word and ordinances by his spirit, to bless them to his people. Christ is all, Col. iii. 11. and in all. He is all, that is, instead of all, of father mother, husband, wife ; of son and daughter ; instead of health, wealth, liberty, and all to his people ; in him dwelleth all fulness, Eph. i. 23. and iii. 17. And he is also in all, he filleth all in all. In all his people, he dwells in their hearts by faith. All our flesh springs are in him ; all the strength, support, and comfort we have, comes from him ; he is in all providences, be they never so bitter, so afflictive, never so smarting, so destructive to our earthly comforts, Christ is in them all ; his love, his wisdom, his mercy, his pity and compassion is in them all, every cup is of his preparing ; it is Jesus your best friend, (O ye poor believers) who most dearly loves you ; it is he that died for you, that appoints all those providences, orders them all, overrules, moderates and sanctifies them all, and will sweeten them all ; and in his due time will make them all profitable unto you, that you shall have *cause one day to praise and bless his name for them all.* O that we could but believe all

this, and could by faith look unto our Jesus in all dark providences, and by faith behold this Jesus managing of them, and believe his love, wisdom, tenderness and faithfulness in all; in our sicknesses, losses, prisons, restraints, &c. then surely our hearts should not be troubled.

Thirdly, believe in Christ, believe what he hath told us; "in my father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you," John xiv. 3. Let us act faith upon these true sweet sayings of our dear Lord, who is truth itself; in my father's house are many mansions. In my father's house; my father's, and your father's house, one house must hold us all. John xx. 17. "I ascend to my father, and your father; to my God, and your God;" and it is in that house which is far above all heavens, all visible elementary heavens, the third heaven; that is, the father's house, "that house not made with hands, whose builder and maker is God, and his eternal, 2 Cor. v. 1, 2. This city of the living God, this new Jerusalem; there, saith Christ, are many mansions, many dwellings, many fixed, abiding, lasting, everlasting habitations. Not tents and tabernacles, such as we live in here on earth, but mansions, abiding places. Is not this a most comfortable consideration to such poor saints, as have here on earth no certain dwelling-place, not an house of their own wherein to lay their heads, but are forced to remove from place to place, still seeking an habitation,

is good news to them that in their father's house are many mansions; there are evering habitations ready to receive them, ready for them; from which, when once they are entered, they shall never be cast out: from whence there shall be no more to move for ever. When once their house of this tabernacle is broken down, they shall possess that house, not made with hands, eternal in the heavens. Let us then by often look into the father's house, and review those many mansions that are there, and let us act hope also, that shortly we shall possess that place, and enjoy that blessed place. The believing frequent prospects of that will prevent our heart trouble, or cure it.

If it were not so, I would have told you so to our Lord; if there were not such a blessed state, and glorious place for you my dear child in the other world, after all your sufferings, I would have told you so. For I

hold all the saints that ever were, and that ever shall be in the world, where they shall enjoy full and free communion with the blessed trinity, and with one another ; perfect liberty without any restraint or remove for ever : believe this, and let not your hearts be troubled.

I go to prepare a place for you. I have purchased this most glorious place for you, by my blood : I have promised it to you ; now I go away to take possession of it for you, in your name and stead : O what an heart comforting, and heart easing consideration should this be to us poor believers, that our Lord went from earth to heaven, on purpose to prepare a place in heaven for us, to possess it in our name and stead ; and in the mean time, he is preparing us by his word and spirit, by afflictions and deliverances for that glorious place ! Hence he is called the "forerunner, who is for us entered into that within the veil," Heb. vi. 20. So that, as sure as Christ himself ascended, and went into the highest heavens, so sure shall all his disciples, all true believers ascend, and enter into heaven also ; because he went thither himself, to prepare heaven for them, by taking possession of it in his human nature for us, as our head and saviour. " God hath prepared for them a city," Heb. xi. Heaven and heavenly glory is said to be prepared : " A kingdom prepared from the foundation of the world," Mat. xxv. 34. If we could believe, that Christ hath prepared a place in heaven for us, and that heaven will make a

bravely under our sufferings, and our hearts troubled.

Let us then look more heaven-ward to our father's house; let us have our conversations more in heaven; and set our affections more upon things above; that blessed state and place above; and that when Christ, who is our life, shall appear, we shall appear with him in Col. iii. 1, 2, 3. Believe this and be comforted.

Certainly we are too much taken up and too solicitous about our earthly troubles, these houses of clay, whose foundation is in the dust, crushed before the moil; we are always minding the diseases, disorders and dangers, of our bodies, those tottering houses, the prisons of our souls; we mind earthly places too much, but to those heavenly places in Christ Jesus, 6. where we shall shortly sit with him.

that where I am, ye may be also." Most sweet and comfortable promises !

"I will come again. So ver. 18. I will come again ; I will not leave you comfortless." For when I am absent from you, in respect of my bodily presence, "I will send the comforter to you, that shall abide with you for ever." And I myself will come again unto you: you shall not long be without my company. Though Christ seems to withdraw and hide his face from his people, it should be but a little moment, Isa. liv. 7, 8. He will return again and have mercy ; yea, "with everlasting kindness will he return. I will come again ;" I will not stay long from you, my heart is still towards you while I am absent, therefore I will come quickly, Rev. iii. 11. I will come to you with my messenger death ; though it be the king of terrors in itself, and a grim porter ; yet, by my coming with it, it shall be to you the king of comforts : I will come with it, by my spirit, to strengthen you to look it in the face, to apply to you the virtue of my death, and thereby to take out the sting of it ; and I will come to you by my angels, to secure your souls through the region of devils, into my father's house. If death did come alone to us, it would be terrible to us indeed, its ghastly countenance would affright us ; but here is the comfort, that Christ our dearest Lord, will come with death, to sweeten it to us, and support us under it. This prevented David's fear, Psal. xxiii. 4. "When I

with it. This drink, which
all drink, is brought to us by the hands of our
dearest Lord : this last stroke is given by the
hand of love : it is a taking us home to our
father's house ; this last enemy hath been
conquered for us ; because his child
" partakers of flesh and blood, he
took part of the same, that though dead
is, his own death) he might destroy them
had the power of death, that is, the devil,
deliver them, who through fear of death
all their life time subject to bondage
ii. 14. Jesus knew what death was,
self had the pangs of death upon him ;
the sting of death was laid on him ;
the law, which is the strength of sin, the
the law was upon him ; but now for
believe in Jesus, the sting and sting of
death is taken out, and when we die
die in the Lord, sleep in Jesus : in
communion with Jesus ; we shall
of our dear red

these houses of bondage (wherein our poor souls have been fettered and chained, cloyed and clogged with corruptions and temptations, kept at a distance, and absent from the Lord, and in which they have been groaning for deliverance) into "the glorious liberty of the sons of God, in their father's house, and shall ever be with the Lord," 1 Thes. iv. 17.

Secondly, I will receive you to myself: O sweet promise. This is all the hope, all the desire, all the longing, thirsting, breathing, of poor believers, viz. that Christ would take them to himself. This is the sum of all their prayers and labours, that they may be fitted for Christ, and then that Christ would take them to himself. Well, saith Christ, work and wait a little longer; do, and suffer a little more; act your faith and patience a little longer, and I will come to you, and take you home to myself, where your soul shall be at rest for ever. The saints, while they are here, at home in the body, they are absent from the Lord; they see but in part, darkly, and know but in part, very imperfectly, and enjoy but a little, a very little of God and Christ. O how sweet are a few drops, a few glimpses and glances of divine love now to a poor soul; the least cast of Christ's eye, the least beam of his loving kindness, the least intimation of his favour, the least hint of his goodness, how refreshing to a poor believer? But when Christ shall receive them to himself, they shall "then see him as he is, shall be like him, and

will Jesus open to
love and grace, to their everlasting con
They shall then be admitted into the
presence of the great God, and
Jesus Christ, "in whose presence
of joy, and at whose right hand are
for evermore," Psalm xvi. ult. W
world shall cast them out, and their
tions shall cast them out, and shall kn
no more; yea, when their houses of
be broken down and dissolved, and
them no longer, then will Jesus, bless
receive them to himself. Then sha
solemnly married to their glorious
the king of heaven's son, the prin
kings of the earth; he will receiv
himself, he will take them for his
brace them in his everlasting arm
them in his blessed bosom for ev
"I will receive you to myself," in
not union and communion with
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and shall find that I am faithful in making good all my promises, and that your labour was not in vain in the Lord; then shall there be no more any distance between you and me for ever. Comfort yourselves and comfort one another with these words; "believe this and let not your hearts be troubled."

Thirdly; "That where I am, ye may be also;" and what more can be desired? Where is Christ, but "at the right hand of the majesty on high, far above all principalities and powers, far above all heavens, Heb. xii. 2. there shall you be also. O admirable, astonishing dignity, that blessed Jesus will advance his poor saints unto at that day! This high and wonderful honour shall all his saints have; they shall now receive the kingdom prepared for them, and that crown of glory, of righteousness and of life, which Christ hath purchased for them, perfectly freed now from all sin and sorrow, and stated in an unchangeable state of happiness and blessedness. What cause have we then to grieve for our dear relations, whom Christ hath taken to himself, and placed in the father's house, who are now sitting at his right hand in glory, and singing hallelujahs? And could we but firmly believe these promises of our Lord, and act our faith in meditating fixedly on them, and on Jesus in them, applying and appropriating them, and Christ in them, to our own souls, considering and pondering on them, until our hearts be warmed, and our affections stirred

and upon Christ in them, a
our whole souls to Christ in
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trusting in him; I say, could w
in the strength of God betrust
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live in the lively exercises o
God, and on Christ, we shoul
hearts ease to us in all our he
*hold, I lay in Sion a chief cor
precious; and he that believ
not be confounded, 1 Pet. ii. 6*

Let all heart-trouble cea
Let nought disturb your
Who faith in God profes
And in his Son no less.

For in the Father's house

APPENDIX.

Question. IT may be demanded, that having heard the excellency und usefulness of this sovereign medicine to cure heart trouble, namely, faith in God and in Christ; can you tell us how we may get this faith? and what means we shall use to obtain it?

Ans. I shall endeavour, by the help of God's spirit, and scripture-light, to direct you herein, and as briefly as I may.

Direct. I. First, You must be convinced of your unbelief, of the greatness of the sin, of unbelief, and of your absolute need of faith. Of these three things you must be fully convinced.

1. Of your unbelief; for most people think they have faith, and that they never were without it, and therefore labour not for it. Pray earnestly therefore that the holy spirit may be sent into your hearts to work this conviction in you, for it is his proper work, John xvi, 8. to convince the world of sin, because they believe not on me, saith our Lord: this is the great sin, the damned sin of the world, their not believing on Christ. Now that we may be convinced, that by nature we have no faith, let us consider these scriptures, Eph. ii. 1, 2. 12. and that until we are regenerate and born again, we have no faith, is evident.

from John i. 12, 13. there, believing in Christ, and regeneration, are inseparably joined together; Acts xv. 9. and 26. 18. and 20, 21. From which scriptures it is most evident, that such as are strangers to the heart-purifying, the heart-sanctifying work of faith, have no faith; if we have not truly repented, nor know any saving change wrought in us, and upon us, by the spirit of God; for certain, whatever we think, we have no true saving-faith, it is but a fancy: of this then we must be fully convinced, and must most heartily beg the help of the spirit to convince us.

2. Of the greatness of the sin of unbelief: it binds the guilt of all other sins upon us; it is disobedience and rebellion against the great God: for he commands us to believe, 1 John iii. 21. and by our unbelief we make God a liar, 1 John v. 10. O horrible wickedness! And,

3. We must be convinced, also of our absolute need of faith; we must needs have it or we must perish. Without faith it is impossible to please God, Heb. xi. 6. without we cannot be the children of God, John 12. Gal. iii. 26. without it we can have no pardon of sin, Acts x. 43. Rom. iii. 25. Jo viii. 24. And in what a dangerous case we, so long as we lie under the guilt of all sins? Without faith we are not reconciled to God, nor justified, Rom. iii. 22. and 5. 1. *can we be sanctified, Acts. 26. 18, 2 Thes 13. No access to God but by faith, 1*

v. 2. Ephes. ii. 18. No living the life of religion, nor bearing up under affliction, nor holding out to the end without faith, Heb. xi. No salvation, nor eternal life without it, Ephes. ii. 18. John iii. 16. 36. Heb. 10. last. Of all these things we must be convinced, if ever we will have faith.

Direct. II. Secondly, If we would have faith, we must diligently search the scriptures, read the gospel, attend on the reading and preaching of the gospel for this very end, that we may get faith by it: I say for this very end, certainly, that should be our end, in reading and in hearing the word, which was God's end in publishing of it; now this was his end in publishing of it, John xx. 21. Rom. xvi. 25, 26. Rom. x. 17. Acts xiii. 48. Ephes. i. 19. This is the ordinary means appointed by God, to work faith in the souls of men, as appears by Acts. ii. 42. and iv. 4. and xi. 20, 21. and many more. There are few that read, and hear the word for this end, and therefore get no faith by it.

Now that the word read, and heard, may be effectual to work this precious, this most necessary grace of faith in us, there are some things antecedent, some concomitant, and some consequent upon our attendance on the word, and our use of it.

First, Some things, antecedent, are necessary.

(1.) Preparation; for want of this the word most times proves ineffectual. It is

the empty hungry soul that relisheth as
 taketh in this food, Jam. i. 21. 1 Pet.
 1. Matt. xiii. 22. usually our success is a
 cording to our preparation; as in praye
 Psal. x. 17. compare 2 Chron. xii. 14. wi
 2 Chron. xix. 3. make conscience then
 preparation.

(2.) Prayer: pour out your hearts to G
 in prayer, for a blessing on the word, that y
 read or hear. O, lift up a cry to God, and sa
 Lord, make this word effectual to work fai
 in my soul, &c.

(3.) Earnest desire and expectation
 meeting God in the word, and of his blessi
 on it: if we expect nothing from it, no wo
 der if we receive nothing: there is "a fi
 ness of blessing in the gospel," Rom. xv. 5
 We should bring hungry and thirsty souls
 ter God, the living God, as Psal. lxiii. 1, 2,
 and lxxxiv. 1, 2. God "fillethe the hung
 with good things," Luke i. 53.

Secondly, Some things are concomita
 As,

(1.) We must read and hear it "as t
 word of God, and not as the word of man,"
 Thess. ii. 33. Acts x. 33. and we must
 knowledge God's authority in it.

(2.) Receive it with meekness, opening
 hearts to it, and give it the most tender
 tertainment, Jam. i. 21.

(3.) With love, readiness of mind,
gladness of heart, 2 Thess. ii. 10. A
 41.

(4.) With faith, giving credit to it, believing it to be the word of God. Heb. iv. 2.

(5.) We must be careful to remember it. See what great stress is laid upon our remembering, 1 Cor. xv. 2. Our salvation lies upon it, Psal. cxix. 11. Love the word, for love is the act of memory.

(6.) Prayer must be added again for a blessing.

Thirdly, Some things must be done afterward also. As,

(1.) Meditation upon what you have heard and read; for want of this usually all is lost. I am persuaded, this is one great reason why most profit so little by the word, because they make no conscience of meditation; they hear and read, but never think more on it afterwards; so preaching, hearing, reading, and all lost: and souls, and heaven and all lost. For God's sake then, whose word you read and hear, and for your own soul's sake, if you are not willing they should perish for want of faith, make conscience of meditation on the word, Psal. i. 2. and cxix. 97. if ever you get good by the word meditate upon it.

(2.) Application of it; take it home to yourselves, Job v. 27. Let it sink down into your hearts, saith Christ; it must be an ingrafted word, you must receive it into your hearts, and not into your heads only, 2 Cor. iv. 6. your hearts must be jointed to it, and mixed with it.

be doers of the word, ...

lest we deceive our own souls,' Jam. 1. 8.
1 Pet. i. 22. Mat. vii. 22. 24. And in observing these scripture rules here laid down, the careful and conscientious use of God's word after this manner, you may not doubt but the holy spirit of God will work with the word of God, to make it effectual to work this most precious grace of faith in us, whereby to believe in God and in Christ, to the consolation and eternal salvation of our souls. But if we neglect the means God hath ordained to get faith, and for want of it die in our sins, and perish eternally, our destruction will be of ourselves.

Direct. III. Thirdly, Would we have fruit, Let us engage our whole souls in the deep serious consideration of the infinite, unspeakable inconceivable love of God the Father, in the highest and fullest demonstration

viii. 30. Col. i. 12, 13. 2 Cor. v. 19, 20, 21. Rom. viii. 3. and viii. 32. with many other, which for brevity sake I cannot transcribe. If we can but believe this wonderful love of God the father, in giving his dear son to be a surety, a sin offering, to lay all our iniquities on him; that he was pleased to bruise him, and put him to grief for us; and consider and meditate upon the height and depth, the breadth and length of this immense, incomprehensible love of God in giving his son and that on purpose that we might believe in him, and by believing might have eternal life; I say, it will greatly help us to believe in his son, to accept of this his unspeakable gift, and to receive him as he is offered to us in the gospel.

Moreover, let us also consider of, and deeply meditate upon the transcendent love of the son of God himself; who, though he were the delight of his father, and lay in the bosom of his father, even then his delights were with the sons of men, then was his heart full of love to poor sinners; and his love brought him down from heaven to earth, to assume human nature, to take upon him all the sins of his people, to bear them on his soul and body in the garden, there sweating great drops of blood, and on the cross there pouring out his heart blood, made a curse, endured the full measure of the wrath of God due for sin, and become the ransom of souls, Philip. ii. 6, 7, 8. Luke xxii. 44. Gal. ii. 20. *U*

loved us, and gave himself for us: "Loved us and washed us from our sins in his blood," Rev i. 6. Pet. i. 18. 1 Pet. ii. 24. Gal. iii. 13 Tit. ii. 14.

But while I am writing these things I cannot but conceive an indignation against myself, and heartily wish, I were filled with shame, sorrow, and grief of spirit, that having read and heard so often of the surpassing love of God the father, in giving his son; and so often of the unspeakable love of Jesus, and to be no more affected with it, no more sensible of it, to have my affections no more stirred and moved, no more quickened and warmed: Alas, my dead heart, my adamant heart! Lord, sprinkle it with the blood, Lord, shed abroad that love of thine upon my heart abundantly by the Holy Ghost: Lord Jesus, manifest thy love to me, that I may love thee. I am ashamed and pained for want of love to God, to Jesus; O that I could believe thy love to my soul, then I should not chuse but love thee. Lord, I believe, help my unbelief. The consideration of this love of God and of Christ, is a means to work faith, try it, I pray you, you will find it so.

Direct. .1V. Fourthly, Improve and act the historical faith you have, on the doctrines promises, and threatening in the gospel, which you profess you do believe. Act the faith you have on the doctrines of the gospel, the promises of rest for your souls, pardon for your sins, life and righteousness, grace and glory

made to those that believe in Christ, and to none else. Believe and think what heaven is, that state of infinite blessedness, in the seeing and enjoying the blessed God to all eternity. Believe what eternal life is, eternal glory; and believe also what hell is, separation from God; "go ye cursed into everlasting fire;" lakes of fire and brimstone, everlasting death, the wrath of God, damnation. And seeing you profess that you believe all this, then believe also and consider it well, that neither is heaven's infinite happiness to be attained, nor hell's unspeakable misery to be avoided, but only by believing in the Lord Jesus Christ, John iii. 16, 17. 36. John viii. 24.

Direct. V. Fifthly, Would you have faith; then seek it diligently; pray, O pray for it as for your lives, cry mightily to God for it; pour out your hearts to God in prayer for it; pray continually for faith, pray without ceasing, be importunate with God for it, go all day and night panting and breathing after it, O that God would give me faith! Go to Jesus also for it, cry to him, for he is author as well as the object of it: Heb. xii. 1, 2. It is the gift of God, O pray for it.

Direct. VI. Lastly, Consider seriously, and often, how wonderful willing God is that you should believe in Christ, as you have heard; and how much he is displeased with those that will not believe in him; and how dreadfully he hath threatened them, as Rev. xxi. 8.

Also consider how exceeding willing Jesus Christ himself is, that poor sinners should come to him, and believe in him; how sweetly he calls them, how freely he offers himself, and all he is, to them be they never so bad, never so vile and wicked; "Ho, every one that thirsteth," Isa. lv. 1. they that have no worthiness in them, nothing but sin and misery, John vi. 37. and vii. 37. Rev. iii. 18. and xxi. 11. O set your hearts to the consideration of the incomparable unparalleled love of Jesus, in dying that cursed death of the cross for sinners. Consider and meditate, hold your hearts to it, until your hearts be affected with his love, his love that passeth the love of women, love passing understanding: and consider how well he deserves, and how much he challengeth your love. Consider once again. what a most lovely person Jesus is, who is altogether lovely, the "brightness of his father's glory, in whom dwells all fulness, Heb. i. 3. and in whom is all power in heaven and earth," Matt. xxviii. 18. and labour to effect your hearts with his most admirable excellencies, and then come unto him weary and heavy laden with your sins, willing to part with them all; give up your whole selves to him, give him your whole hearts, and take him for your head and husband, for your only Lord and Saviour; enter actually into covenant with him, to become his, and his alone, and his for ever. Thus work out your salvation and your consolation, by believing

in Jesus, in blessed, all sufficient Jesus, trusting to him, be trusting all with him and God will work in you "both to will and to do." Phil. ii. 12, 13. Use these means in the strength of God, and doubt not, but in the use of them you shall obtain this precious faith; which having, and acting you shall find it to be your heart's ease in all your heart trouble.

FINIS.



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